ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

Śrī Brahma-saṁhitā

5 Chapter

With the full commentary (ṭīkā) of Śrīla Jīva Gosvāmī, the most expert disciple of Śrī Rūpa and Sanātana, president of the Viśva Vaiṣṇava Rāja Sabhā, and protector of the Śrī Brahma-Mādhva-Gauḍīya sampradāya, in the third disciplic generation from kali-yuga-pāvana Śrī Kṛṣṇa Caitanya, who descended to perform His own bhajana and distribute to others the ultimate goal of devotion to Śrī Kṛṣṇa

With foreword, explanations of Śrīla Jīva Gosvāmī's commentary, and purports (tātparya) by the eminent personality Śrīla Bhaktivinoda Ṭhākura, in the eighth disciplic generation from Śrī Kṛṣṇa Caitanya

With a foreword by the effulgent ācārya and founder of Śrī Caitanya Maṭh and Śrī Gauḍīya Maṭh, Prabhupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, in the ninth disciplic generation from Śrī Kṛṣṇa Caitanya

Compiled and with expanded commentary by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, under the shelter and guidance of ācārya-kesarī Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī, founder of Śrī Gauḍīya Vedānta Samiti and in the tenth disciplic generation from Śrī Kṛṣṇa Caitanya Śrī Śrīmad Saccidānanda Bhaktivinoda Ṭhākura

śrī śrī māyāpuracandro jayati

For the reader's interest

It is stated in Śrī Caitanya-caritāmṛta (Madhya-līlā 9.234, 237–41):

sei dina cali' āilā payasvinī-tīre

snāna kari' gelā ādi-keśava-mandire

mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila

'brahma-saṁhitādhyāya'-puṅthi tāhāṅ pāila
puṅthi pāñā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra
siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama
govinda-mahimā jñānera parama kāraṇa
alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra
bahu yatne sei puṅthi nila lekhāiyā
'ananta padmanābha' āilā haraṣita hañā

After accepting the renounced order, Śrī Śacīnandana Gaurahari resided briefly in Śrī Purī-dhāma, and then began His tour of South India on the pretext of visiting the holy places of pilgrimage. After visiting Kanyākumārī, He arrived in the holy place called Vetapānī, located in Mallāra Deśa, where He had darśana of Śrī Raghunātha and then took rest for the night. A band of gypsies from the nomadic Bhaṭṭathāri community, who had made their camp there, captured Kālā-kṛṣṇadāsa, Śrīman Mahāprabhu's servant and associate, by alluring him with women. However, Mahāprabhu rescued him by the power of His divine opulence, and then immediately proceeded to the sacred banks of the Payasvinī River.

After taking evening bath in the river, Śrīman Mahāprabhu went for darśana of Śrī Ādi-Keśava. While beholding the deity, He became absorbed in ecstatic love and began to dance, sing

and recite prayers and verses. When the scholarly devotees and thousands of pilgrims there saw Him, they were all struck with wonder. After taking darśana of the deity, Śrīman Mahāprabhu noticed that some devotees, who were immensely learned and realized in philosophical principles, were lecturing on this book, the Fifth Chapter of Śrī Brahma-saṁhitā. He was overjoyed to hear this devotional treatise, and after reading only a few verses Himself, He was unable to maintain His composure. The eight symptoms of transcendental ecstasy, such as tears, horripilation and trembling, became manifest.

Indeed, Brahma-saṁhitā is unprecedented and unique among the literature of the bhakti tradition. It is filled with descriptions of the paramount glories of Svayam Bhagavān Śrī Govindadeva, and with knowledge of the essential reality of the Supreme Personality and the essential reality of bhakti. It is as if a vast ocean has been bottled in one succinct treatise. Here one will find the collected essence of all Vaiṣṇava scripture, including the Vedas, the Purāṇas, Bhagavad-gītā and Śrīmad-Bhāgavatam. Śrīman Mahāprabhu had this great literature copied very carefully, and then He brought it back with Him to Śrīdhāma Jagannātha Purī.

I have no right to say anything more about this text. Nevertheless, I simply wish to suggest that if this literature is accepted in the category of extremely ancient scriptures, it is

exceptional evidence to support the doctrine of kṛṣṇa-bhakti.
Alternatively, one may argue that Śrī Caitanya Mahāprabhu must have written it Himself, since no mention of this scripture can be found anywhere in this region of Northern India. If such an opinion were to be established conclusively, what could possibly be a greater source of joy? The reason is that, in the Vaiṣṇava world,
every last doubt about philosophical conclusions would at once be dispelled upon the discovery of a thesis of established philosophical truths written personally by Śrīman Mahāprabhu.
Whatever one's opinion may be, this Brahma-saṁhitā is worshipable for Vaiṣṇavas, and is also worthy of their thorough study.

Śrī Bhaktivinoda Ṭhākura

śrī śrī guru-gaurāṅgau jayataḥ

Feelings of appreciation

It is common knowledge that Śrī Brahma-saṁhitā was not propagated in India prior to its being collected by Śrī Gaurasundara.
Rather, the literary composition that had been widely popularized throughout the nation was Śrīmad-Bhāgavatam, the sātvatasaṁhitā (compilation for those in pure goodness) that was previously spoken in Naimiṣāraṇya. The word brahma means both "Veda" and also "the factual substance or reality established by the Vedas," which is none other than the Supreme Personality

and Enjoyer, Śrī Kṛṣṇa, or Śrī Govinda. The understanding of the word apauruṣeya ("not of human origin," or "divine") is considered marginal if the word is used to confound the mundane conception by eliminating the irrelevant ("neti neti"), but does not refer to the Supreme Personality and Enjoyer, Śrī Kṛṣṇa.

Śrī Caturmukha Brahmā discarded mundane considerations from within the Vedas, which are called apauruṣeya (of divine origin), and then described in a saṁhitā (compilation) of one hundred chapters whatever essence of pure bhakti he had been holding in his heart in connection with the Supreme Enjoyer.

Among those chapters, this Fifth Chapter is most worshipable for Gauḍīya Vaiṣṇavas because it is extremely practical and advantageous for the living entity. Especially from the point of view of the Śrī Brahma sampradāya, the factual substance of reality has been revealed in the four original verses of Śrīmad-Bhāgavatam by the mercy of Bhagavān.

The Supreme Personality can never be included in the category of insignificant worldly material enjoyers. The distinction between the two is that the Supreme Personality Śrī Kṛṣṇa is the absolute controller of all predominated potencies, whereas the individual living entity is completely bound by the Lord's potencies. Thus, the word apauruṣeya (not of mundane origin), is applied to Śrī Kṛṣṇa from the perspective of the conditioned living entity (puruṣa) who tries to conceive of Him who is

beyond material existence. It is stated in the first verse of the Śrīmad-Bhāgavatam:

janmādyasya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
Śrīmad-Bhāgavatam (1.1.1)

I meditate upon Śrī Kṛṣṇa, who is the Absolute Truth and the original cause of the creation, maintenance and annihilation of the mundane universes. He is directly and indirectly conscious of all manifestations, and He is independent, because there is no other cause beyond Him. It is He who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

The transcendental abode (dhāma) referred to here is categorically distinct from any material location. The word dhāma

means “shelter” and also “light.” One cannot see without light, and this verse confirms that the basis of illumination is a Person who is the object of worship, and is seen by the very same light. The foundation of illumination, the Supreme Transcendental Enjoyer Śrī Kṛṣṇa, exists splendidly and eternally along with His paraphernalia in the supramundane dhāma that lies beyond all comprehension of the conditioned souls who are entangled in transitory relationships within the material nature.

In the impersonal conception, the seer and the seen are ultimately considered to be one. This conception has arisen on the basis of the experience of limitation and incompleteness in the mundane realm, but this experience is irrelevant. The deluding material potency cannot disable her own controller, Viṣṇu, who is the Supreme Lord of Vaikuṇṭha and equipped with immeasurable power. The impersonal conception, which is thoroughly mundane, has been ousted entirely by the considerations described in the Fifth Chapter of this treatise.

The trend of thought presented in Brahma-saṁhitā is worthy of our profound investigation. We should therefore distance ourselves from the mundane point of view, in which scriptural descriptions of instrumental and ingredient causes may be considered to be indecent. This scripture was not contrived for the sake of delighting the minds of crude persons through vulgar devices. Rather, it has manifested for the purpose of infusing

spiritual strength into the hearts of those who are debilitated by the onslaught of their own perverse inclinations.

The doctrine of the worship of five deities1 was created as a result of a distorted vision of the substance of Godhead. This incorrect vision arose from the predominant pursuit of four conceptions, namely ordinary religiosity, economic development, sense gratification and liberation. The five concluding verses of Brahma-saṁhitā convey this point clearly and meticulously, and also elucidate the genuine philosophy concerning the substance of Godhead. By the grace of Sudarśana (the original auspicious vision of Bhagavān), one may acquire eternal wisdom through

Sūrya, Gaṇeśa, Śiva, Durgā and Viṣṇu are worshiped together in the system known as pañcopāsanā.

careful study of these verses. The attainment of such wisdom renders one entirely devoid of antagonism towards the conception of Śrī Dhāma (the spiritual abode, full of all transcendental opulence). This antagonism is manifest as the tendency to propagate the defective philosophy that the Absolute Truth is formless and impersonal.

By good fortune one may be acquainted with the unique qualities of the self-effulgent transcendental abode that lies beyond Devī-dhāma and Maheśa-dhāma. That abode is nirasta-kuhaka, devoid of the darkness of nescience. The affairs of transcendence lie beyond material nature, and there is no room for the relative

deception of the mundane world in that realm of eternal joy. It is for this reason that the treatise describing this transcendental phenomenon is called Apauruṣeya-saṁhitā.

Human beings whose hearts are polluted can be delivered from the tendency to enjoy inert matter by the power of the process of devotional service in practice (sādhana-bhakti). It is impossible for those who are ensnared in mundane sense enjoyment to take shelter of pure devotion. Such persons are only fit to undergo distress while being confined to the field of fruitive activities in the material world. The living entity's lusty desires for material enjoyment can only be dispelled by singing the glories of Kāmadeva, the transcendental Cupid. However, if one equates this excellent Kāmadeva with the inferior mundane lust, one will suffer an adverse effect instead of deriving benefit.

Our recitation of Brahma-saṁhitā will be considered successful when we become the followers of Caturmukha Brahmā and attain the mercy of Bhagavān, and when we can become the receptacles of love of God through singing these divine hymns in praise of Śrī Kṛṣṇa. At that time we will be able to understand that Śrī Rādhā-Govinda, the embodiments of sweet human-like pastimes, exist in the form of Śrī Gaurasundara. Śrī Gaurasundara resides in the most elevated realm of service to the genuine supreme predominating enjoyer, who possesses all opulence.

In the lower half of Goloka, two-and-a-half rasas (devotional

mellows) are present in relation to Śrī Nārāyaṇa. Maheśa-dhāma lies below this, and below that again lies Devī-dhāma, the mundane realm that consists of fourteen planetary systems. The residents of Devī-dhāma, who are wandering throughout the universe, attain withdrawal of their material desires in Maheśadhāma. The conception of desirelessness that can be attained in Maheśa-dhāma eternally shines forth through the myriad variety of services available in the transcendental abode. That resplendent myriad of services is embodied in this Brahma-saṁhitā which describes the fifth and ultimate goal of human existence, namely the ultimate limit of the nectar of love for Śrī Śrī Rādhā-Govinda. Śrī Gaurasundara exhibited the extent of His magnanimity in His pastime of bestowing śrī kṛṣṇa-prema, by collecting that nectar and personally distributing it to the souls of this world.

Śrī Srīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

Nitya-līlā-praviṣṭa oṁ viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the lion-like founder of Śrī Gauḍīya Vedānta Samiti, initiating spiritual master of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, and sannyāsa-guru of Śrīla A.C. Bhaktivedānta Swami Prabhupāda.

nama oṁ viṣṇu-pādāya

gaura-preṣṭhāya bhū-tale

śrī śrīmad bhakti-prajñānakeśava-

gosvāmi-nāmine

Śrīla A.C. Bhaktivedānta Swami Prabhupāda was the first to make Śrī Brahma-saṁhitā well-known all over the world. By his inspiration the Radha-Krishna Temple Album made the prayers of Brahma-saṁhitā heard in millions of homes outside India. He gave many lectures elaborately explaining various verses of Śrī Brahma-saṁhitā, and republished the first English edition of his gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. All who read this English edition and benefit from the deep illuminations of Śrīla Bhaktivinoda Ṭhākura and Śrīla Jīva Gosvāmī are forever indebted to this great personality who brought the flood of Śrī Caitanya Mahāprabhu's prema-saṅkīrtana movement to the western world, and in eleven short years made "Hare Krishna" a household word.

śrī śrī guru-gaurāṅgau jayataḥ

Introduction

[translated from the Hindi edition]

Śrī Brahma-saṁhitā was revealed by Śrī Brahmā, the original guru of the Brahma sampradāya, and the great-grandfather of the universe. It was collected and propagated by Śrī Caitanya Mahāprabhu, who is adorned with the sentiment and complexion of Śrī Rādhā. This scripture, which is full of brilliantly effulgent transcendental jewels in the form of many philosophical conclusions of bhakti, is an incomparable devotional scripture. Not only does it stand out among Śrī Gauḍīya Vaiṣṇava literature, but also within the entire body of sacred Indian texts received through oral tradition, such as the Vedas, the Purāṇas, the Vedānta-sūtra, Bhagavad-gītā and Śrīmad-Bhāgavatam. It is a matter of unlimited jubilation that today we are presenting the aforementioned Brahma-saṁhitā before our readers in Hindi, the national language of India, by the causeless mercy and inspiration of our paramārādhya guru-pāda-padma, oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

It was my most worshipable Śrī Gurudeva's heartfelt desire that the Vedic devotional scriptures, especially the exceptionally beneficial Gauḍīya Vaiṣṇava devotional literatures, should be published profusely in Hindi and in all the other prominent languages of the world, and that they should simultaneously be distributed widely. By his mercy and inspiration, more than forty

bhakti literatures have already been published in just a few short years. These include Bhagavad-gītā with Śrīla Viśvanātha Cakravartī Ṭhākura's commentary; Śrīla Bhaktivinoda Ṭhākura's Jaiva-dharma, Śrī Caitanya-śikṣāmṛta, Bhajana-rahasya and Śrī Sanmodana-bhāṣya commentary on Śrīman Mahāprabhu's Śikṣāṣṭaka; Śrīla Rūpa Gosvāmī's Upadeśāmṛta; Śrīla Raghunātha dāsa Gosvāmī's Śrī Manaḥ-śikṣā; and several texts by Śrīla Viśvanātha Cakravartī Ṭhākura, such as Bhakti-rasāmṛta-sindhubindu, Ujjvala-nīlamaṇi-kiraṇa and Bhāgavatāmṛta-kaṇā.

Most of these editions have also been translated into Hindi and other prominent languages of the world. Continuing in the same line, the publication of this Hindi edition of Brahma-saṁhitā today is a source of immense joy.

Brahmājī is the great-grandfather of the world, the original poet, and the presiding deity of the creation. When he appeared from Garbhodakaśāyī Viṣṇu's lotus navel, he saw nothing but darkness in all directions, and he became confused about his duty. By the mercy of Bhagavān, he heard the sound "tapa," and began to perform severe austerities.2 When Brahmā's austerity was mature, Bhagavān's intrinsic nature of eternity, knowledge and bliss manifested in his heart by the mercy of the Supreme Lord. This has also been mentioned in the auspicious invocation or opening verse of the sātvata-saṁhitā Śrīmad-Bhāgavatam: "tene brahma hṛdā ya ādi-kavaye – by the mercy of Bhagavān,

transcendental knowledge of the Supreme Lord, who is the proprietor of unlimited potencies and the embodiment of eternal cognizance and bliss, was manifested in Śrī Brahmā's heart." Consequently, his prayers in glorification of Svayam Bhagavān Śrī Kṛṣṇa, which he composed after he had personally realized

According to Brahma-saṁhitā, by the mercy of Śrī Kṛṣṇa, Brahmājī received the eighteen-syllable mantra (the Gopāla mantra) through the medium of the transcendental Sarasvatī, and he began to perform tapasya in the form of mantra-japa. As a result of his dedication to the mantra, he later received kāma-gāyatrī through the medium of Śrī Kṛṣṇa's flute-song. By the influence of that kāma-gāyatrī, Brahmājī attained the status of being twice-born, and he began to glorify Śrī Kṛṣṇa with prayers that fully embodied the essential conclusions of the Vedas.

the Absolute Truth and which contain perfectly conclusive statements revealing the essence of all the Vedas, are called Brahmasaṁhitā. There are one hundred chapters in this epic scripture. The essence of the entire text has been kept in this, the Fifth Chapter, just as if the ocean had been stored in a jar. The totality of established truths contained in all the Vedas, Purāṇas and Saṁhitās, and in the Mahābhārata, Śrīmad-Bhāgavatam and other authentic Vaiṣṇava literature, is included within this great monarch of scriptures. When the most munificent Śrī Śacīnandana Gaurahari was traveling in South India for the benefit of the world, He arrived in Trivendram, the capital of Kerala Pradesh, intending to

take darśana of Śrī Ananta Padmanābha. On the way, He came across the temple of Ādi-Keśavajī on the banks of the sacred Payasvinī River. There He became overjoyed to hear the highly qualified devotees of that place reciting the Fifth Chapter of Brahma-saṁhitā and, after having a copy made, He took it with Him. That Fifth Chapter is now celebrated by the name Brahmasaṁhitā. One should understand that there is no necessity of writing anything new about this regal scripture. Śrī Jīva Gosvāmī, who is the Gauḍīya sampradāya-ācārya on philosophical conclusions of the Absolute Truth, has analyzed the subject matter of Brahma-saṁhitā in his Digdarśanī commentary, and has revealed its immaculate glories to the fullest extent. Also in regard to this great, sacred Vaiṣṇava text, Śrīla Kṛṣṇadāsa Kavirāja, the author of Śrī Caitanya-caritāmṛta, has written:

siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama
govinda-mahimā jñānera parama kāraṇa
alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

Śrī Caitanya-caritāmṛta (Madhya-līlā 9.239–40)

As far as the final spiritual conclusion is concerned, there is no scripture equal to Brahma-saṁhitā. Indeed, that scripture is the supreme revelation of the glories of Śrī Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in Brahma-saṁhitā, it is essential among all Vaiṣṇava

literatures.
In addition to this book of philosophical conclusions, Śrī Caitanya Mahāprabhu also brought with Him from South India a book describing Kṛṣṇa's pastimes, namely Śrī Kṛṣṇa-karṇāmṛta. At the time of Śrī Ratha-yātrā, the devotees who were not His pastime associates (līlā-parikaras), and who had come from various Northern Indian provinces such as Śrīdhāma Vṛndāvana, enthusiastically copied these two texts and took the copies with them when they returned. In this way, both books were propagated throughout India. In this regard, it is stated in Śrī Caitanyacaritāmṛta:

pratyeka vaiṣṇava sabe likhiyā laila
krame krame dūī pustaka jagat vyāpila

Śrī Caitanya-caritāmṛta (Madhya-līlā 11.143)

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books were broadcast all over India.

As mentioned before, Śrīla Jīva Gosvāmī, the ācārya of Gauḍīya philosophical conclusions, has written a commentary on this superlative text. That commentary is entitled Digdarśanī, and it is pregnant with highly confidential devotional conclusions. The commentator appeared in the village of Rāmakeli in the Māladaha district of Bengal in approximately A.D. 1507 as the son of Śrī Anupama (Śrī Vallabha Mallika), who was the younger brother of the renowned Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. When Śrī Caitanya Mahāprabhu came to Rāmakeli to

give His darśana to Śrī Rūpa and Sanātana, Śrī Jīva, who was at that time just a babe in arms, had the good fortune to have the Lord's darśana and touch His lotus feet.

From early childhood Śrī Jīva was grave in character and wealthy in intelligence. While he was still a boy, after completing his study of grammar and other subjects, he completely renounced his home life to go to the divine lotus feet of Śrī Nityānanda Prabhu in Śrī Māyāpura Yogapīṭha, the holy appearance place of Śrī Caitanya Mahāprabhu. Śrī Nityānanda Prabhu bestowed His causeless mercy upon Śrī Jīva by taking him for darśana of the sixteen krośas (32 square miles) of Śrī Navadvīpamaṇḍala. Śrīla Bhaktivinoda Ṭhākura has given an interesting account of this occurrence in his book Śrī Navadvīpa-dhāmamāhātmya. Śrī Nityānanda Prabhu gave Śrī Jīva the order to go and stay in Śrīdhāma Vṛndāvana with Śrī Rūpa and Sanātana. On the way to Vṛndāvana, Śrī Jīva spent some time in Vārāṇasī studying texts on logic and Vedānta under the guidance of Śrī Madhusūdana Vidyāvācaspati. After that, when he arrived in Śrīdhāma Vṛndāvana, he became the fully surrendered disciple of Śrī Rūpa Gosvāmī, assisting him in various ways in the momentous work of writing authentic scriptures.

When Śrīla Rūpa and Sanātana Gosvāmīs disappeared, Śrī Jīva Gosvāmī became the undisputed emperor of all the Vaiṣṇava ācāryas in Vraja-maṇḍala, Gauḍa-maṇḍala and Kṣetra-maṇḍala.

It was only after receiving instructions from him that Śrī Narottama Ṭhākura, Śrīnivāsa Ācārya and Śrī Śyāmānanda Prabhu became immensely influential in propagating harināmasaṅkīrtana and the literatures of the Gosvāmīs throughout Bengal, Assam, Manipura and Orissa. Śrīla Jīva Gosvāmī wrote twenty-five invaluable texts, including Śrī Harināmāmṛtavyākaraṇa, Ṣaṭ-sandarbha, Krama-sandarbha (a commentary on Śrīmad-Bhāgavatam), Gopāla-campū, Mādhava-mahotsava, Laghu-vaiṣṇava-toṣaṇī (a commentary on the Tenth Canto of Śrīmad-Bhāgavatam) and Śrī Brahma-saṁhitā Digdarśanī-ṭīkā. The profound and confidential philosophical conclusions of Brahma-saṁhitā are practically incomprehensible without the help of the Digdarśanī-ṭīkā of Śrīla Jīva Gosvāmī, whose esoteric and penetrating insights are, however, also extremely difficult to understand. Śrīla Saccidānanda Bhaktivinoda Ṭhākura, the eternal associate of Śrī Caitanya Mahāprabhu, is the Bhagīratha who caused the Gaṅgā of bhakti (bhakti-bhāgīrathī)3 to flow once again, inundating the entire world with prema in this modern age. He has conferred great welfare upon the Vaiṣṇava world by translating the Digdarśanī-ṭīkā into Bengali, and writing a commentary of his own entitled Prakāśinī. With the help of his purports, one can easily have access to the hidden moods of the original text, and to Śrī Jīva Gosvāmī's deep considerations.
Śrīla Bhaktivinoda Ṭhākura appeared near Śrīdhāma

Navadvīpa, in the village of Ulā, in a highly educated and religious family, and was manifest in this world from 1838 to 1914. He was educated in Mahānagarī, Calcutta and was fluent in several languages, including Sanskrit, Bengali, Hindi, Oriya and English. This great personality rediscovered Śrīdhāma Māyāpura, the site of Śrī Gaurasundara's appearance place, which had been lost in recent times. He is also the worshipable father and śikṣaguru of jagad-guru Śrī Bhaktisiddhānta Sarasvatī Prabhupāda, the world-famous preacher of harināma-saṅkīrtana and the instructions of Mahāprabhu. He has written about one hundred books, including Śrī Caitanya-śikṣāmṛta, The Teachings of Śrīman Mahāprabhu, Jaiva-dharma, Śrī Kṛṣṇa-saṁhitā,

Mahārāja Bhagīratha's austerities to bring the holy river Gaṅgā to this Earth planet are described in Śrīmad-Bhāgavatam, Ninth Canto, Chapter Nine. Because she came to this Earth in response to Mahārāja Bhagīratha's austerities, Gaṅgā-devī is also known as Bhāgīrathī.

Bhāgavatārka-marīci-mālā, Śrī Harināma-cintāmaṇi, Śrī Bhajana-rahasya and Datta-kaustubha. Although his language is simple and natural, his mood is profound and mature. His purports to Śrī Brahma-saṁhitā are extremely deep and full of ecstatic transcendental emotions. Especially in his elaborate explanation of the word nija-rūpatayā in the thirty-seventh verse, he has performed the astonishing and formidable feat of perfectly reconciling Śrīla Rūpa Gosvāmipāda's philosophy of

transcendental paramourship (parakīya-siddhānta) and Śrī Jīva Gosvāmī's philosophy of transcendental wedlock (svakīyasiddhānta), through a meticulous and subtle analysis of both.

My dear Śrīmad Bhaktivedānta Tīrtha Mahārāja has made a highly laudable effort to assist me in translating the original Hindi edition from Bengali. Actually, it is only due to his enthusiastic insistence that I gave priority to the publication of this devotional text over the publication of all others. Also worthy of praise are the valiant efforts of Śrīmad Bhaktivedānta Mādhava Mahārāja, Śrīmān Puṇḍarīka Brahmacārī, Śrīmān Purandara Brahmacārī and Śrī Omprakāśa Vrajavāsī (M.A., L.L.B.) in rendering various services such as presenting the manuscript, word-processing, proofreading and so on. Śrī Bhūdhara dāsa has rendered service to Śrī Śacīnandana Gaurahari by his generous financial support. Our request at the lotus feet of Śrī Śrī Guru-Gaurāṅga and Śrī Śrī Gāndharvikā-Giridhārī is that they bestow their profuse blessings upon all of these devotees.

I have confidence that this text will be revered among the faithful sādhakas who are thirsting for devotion, and also among the intelligentsia. It is my heartfelt aspiration that they may enter into the immaculate prema-dharma. My most worshipable śrī guru-pāda-padma feels pain upon seeing the distress of others, and he is the embodiment of the Supreme Lord's mercy. May he and Śacīnandana Śrī Gaurahari be pleased with us and bestow

upon us the qualification to render the services that fulfill their innermost heart’s desire. This is our only grief-stricken prayer at their divine lotus feet. What need is there to say more?

Begging for a slight trace of the mercy
of śrī guru and Vaiṣṇavas,
ŚRĪ BHAKTIVEDĀNTA NĀRĀYAṆA

śrī śrī guru-gaurāṅgau jayataḥ

Preface

This first English edition brings to light many deep insights into the scriptural conclusions of our Gauḍīya Vaiṣṇava ācāryas. In particular, this is the first time that a full expanded translation of Śrīla Jīva Gosvāmī’s erudite Sanskrit commentary (ṭīkā) has been presented in English alongside the purports of Śrīla Bhaktivinoda Ṭhākura, titled “Tātparya.” Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja’s presentation of Śrīla Jīva Gosvāmī’s commentary (titled “Ṭīkā translation”) is based on Śrīla Bhaktivinoda Ṭhākura’s original Bengali translation of Jīva Gosvāmī’s commentary. Śrīla Nārāyaṇa Mahārāja has also given his explanations in the subsections titled “Vivṛti” and “Bhāvārtha,” as well as in the Bhāvānuvādas, which delve deeply into the inner meanings of Śrīla Jīva Gosvāmī’s commentary for certain select verses. The

entire ṭīkā of Śrīla Jīva Gosvāmī has been presented in transliterated form in a special appendix.

Śrī Brahma-saṁhitā is by nature a deeply technical scripture which discusses a broad array of topics, some of which may at times appear highly esoteric. We have tried to remain true to the original Sanskrit, Bengali and Hindi sources without unnecessarily burdening the reader with Sanskrit terminology. Those who are interested in the precise Sanskrit terms used for English phrases may refer to the English Glossary, which lists English phrases alongside their Sanskrit equivalents.

In many places terms such as Goloka, Gokula and Śvetadvīpa are used in a way that may at first seem confusing to the reader. These should be understood according to their context. These transcendental place-names all have specific meanings, but they are also used to refer to Śrī Kṛṣṇa's divine abode. When the eternally manifest abode in the spiritual world is mentioned, it is usually called Goloka, and when it is manifest within this material world, it is called Gokula. But Gokula also refers to that place within Goloka in the spiritual world which is predominated by sweetness and there is an absence of any moods of opulence or reverence – in that Gokula even servitude is not without intimacy and familiarity. Similarly, Śvetadvīpa generally refers to the section of Goloka in the spiritual world where the eternal pastimes of Śrī Śacīnandana Gaurahari are taking place. That Śvetadvīpa is

manifest within this world as Navadvīpa. Śvetadvīpa also refers to the outer part of Goloka in the spiritual world which is predominated by a mood of opulence, and where Rādhā and the other gopīs have a svakīya (married) relationship with Kṛṣṇa. Just as all names may be taken to refer ultimately to Śrī Kṛṣṇa, so all the various names such as Goloka, Gokula, Brahma-dhāma, Mahā-Vaikuṇṭha-dhāma and Svarga may all be taken to refer to Goloka Vṛndāvana.

One example of the same name having different meanings according to context has been given by our gurudeva. If we say, "Rāma was going with Sītā," it is apparent from the context that we are referring to Bhagavān Śrī Rāmacandra and His consort Sītā-devī. On the other hand, if we say, "Rāma is a bad boy," it is also apparent that we are talking about a human boy named Rāma. It is not necessary to say, "Rāma, who is God Himself, was going with Sītā," as this is obvious from the context.

This English edition has been translated from the Hindi edition of our gurudeva, rūpānuga-varya Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja. First and foremost we are indebted to Śrīla Gurudeva, by whose grace our darkened eyes may receive the divine vision of the all-effulgent eternal abode described herein, and the ever-youthful Divine Couple Śrī Śrī Rādhā-Kṛṣṇa who preside there. Most of the translation was done by Śrīpāda Bhaktivedānta Āraṇya Mahārāja. Śrīpāda Bhaktivedānta Mādhava

Mahāraja answered numerous questions which arose in translation and final editing. Credit also goes to Śrīpāda Bhaktivedānta Bhāgavata Mahārāja, Śrīpāda Jñāna dāsa Vanacārī, Pūjanīyā Śyāmarāṇī dāsī, Śrīmān Kṛṣṇa-kāruṇya Brahmacārī, Śrīmān Kṛṣṇa-prema dāsa, Śrīmān Prema-vilāsa dāsa, Śrīmān Jaya Gopāla dāsa, Śrīmān Ananta-Kṛṣṇa dāsa, Lavaṅga-latā dāsī, Mañjulālī dāsī and Vicitri dāsī for their efforts in translating, editing, typesetting, proofreading, entering corrections, graphic design and layout. Special thanks go to Śrīmān Gopīnātha dāsa for his generous support in providing facilities at Gopinath Bhavan, Vṛndāvana, and for providing computer equipment needed to complete this and other books. Finally, the printing of this long-awaited first edition has been made possible largely through the generous contributions of Govinda dāsī.

ATULA-KṚṢṆA DĀSA

Verse 1

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

Anvaya

kṛṣṇaḥ – Vrajendra-nandana Kṛṣṇa (is); paramaḥ īśvaraḥ – the Supreme Controller, that is to say the controller of all other controllers, and the original source of all incarnations; sac-cid-ānanda-vigrahaḥ – His body is endowed with the three potencies of existence, knowledge and bliss (sandhinī, saṁvit and hlādinī); govindaḥ – (He is) known as Govinda, meaning He to whom service should be rendered through the senses, and He is the presiding deity of the practical process of devotional service (abhidheya-tattva); anādiḥ – without a beginning; ādiḥ – the original form of all else; sarva-kāraṇa-kāraṇam – the cause of all causes, or the original form.

TRANSLATION

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is the Supreme Personality of Godhead, the controller of all lesser controllers, and the source of all incarnations. He has no beginning or origin, though He is the source of everything and the cause of all causes.

TRANSLATION AND EXPLANATION OF ŚRĪLA JĪVA GOSVĀMĪ'S ṬĪKĀ (BHĀVĀNUVĀDA)

I offer my obeisances to Śrī Śrī Rādhā-Govinda, by whose grace I have been inspired with the desire to comment upon Śrī Brahma-saṁhitā. May the glory of the beautiful form of Śrī Kṛṣṇa arise most excellently within my heart.

It is impossible for me to illuminate the thoroughly consistent,

genuine purports and pleasing considerations within the heart of
the greatest of sages, Śrī Brahmā, but he is nonetheless my only
refuge.
Although this Brahma-saṁhitā is complete with one hundred
chapters, still this Fifth Chapter, being the condensed essence of
the entire book, brings the subject matter within our grasp.
The deep philosophical considerations in Śrīmad-Bhāgavatam
and other śāstras that are seen by persons endowed with immaculate
intelligence are all found collected together here. This
brings extreme jubilation to my heart.
In order to deliberate further on what I described elaborately
in Śrī Kṛṣṇa-sandarbha, I am touching upon the content of this
scripture with full, thoughtful deliberation.
The following verse of Śrīmad-Bhāgavatam has been ascertained
to be the defining statement (paribhāṣā): "ete cāṁśa-kalāḥ
puṁsaḥ, kṛṣṇas tu bhagavān svayam – all the incarnations of
Godhead are either plenary expansions or expansions of the
expansions of the Supreme Person, but Śrī Kṛṣṇa is Himself the
original Personality of Godhead."
Similarly, in the verse at hand, Kṛṣṇa has also been called the
supreme controller, or the controller of all other controllers
(īśvaraḥ-paramaḥ). Other incarnations of Kṛṣṇa are also called
controllers (īśvara); therefore, only the origin of all incarnations,
Śrī Kṛṣṇa, has been called the supreme controller (parameśvara).

It is stated in śāstra, “Let me try to understand Śrī Kṛṣṇa, who is the supreme controller of all controllers, the supreme worshipable deity among all worshipable deities, the supreme progenitor of all progenitors, and the master of the entire creation.”

In this first verse, the word kṛṣṇa is the subject, and all the other words take the role of adjectives. All the famous perfect authorities, including Śrī Śukadeva Gosvāmī, have established Śrī Kṛṣṇa as the source of all incarnations by phrases such as “kṛṣṇāvatāra-mahotsava – the great festival of Śrī Kṛṣṇa’s descent.” The invocation of Sāmopaniṣad also supports this through the kīrtana of Kṛṣṇa’s names in verses such as kṛṣṇāya vāsudevāya devakī-nandanāya.

At the time of Kṛṣṇa’s appearance, when Gargācārya came to Nanda-Gokula and performed Śrī Kṛṣṇa’s name-giving ceremony, Garga Ṛṣi said, “O Nanda, your son has appeared in previous ages as well. He came in a white form in Satya-yuga, a red form in Tretā-yuga, a yellow form in Kali-yuga, and now in Dvāparayuga He has appeared with a blackish complexion. Therefore this boy’s name is Kṛṣṇa.” In that statement of Gargācārya, the phrase kṛṣṇatāṁ gataḥ means kṛṣṇa-svarūpatāṁ gataḥ, entered into Kṛṣṇa’s original form. It is evident from this statement that all the incarnations attain identity with Kṛṣṇa by entering into Kṛṣṇa’s original form. *(In Śrīmad-Bhāgavatam it is described that Śrī Kṛṣṇa descended along with all of His expansions and incarnations. When He*

performed certain pastimes such as slaying demons, these were carried out by the Viṣṇu forms within Him.) This conclusion is supported by the logic of filling a pot with milk. Just as a pot is full of milk, so the śāstra is filled with the names of Śrī Kṛṣṇa. The all-in-all, the SupremeTruth, the supreme non-dual reality has been called Śrī Kṛṣṇa.

In the Prabhāsa-khaṇḍa of the Padma Purāṇa, there is a discussion between Śrī Nārada and Kuśadhvaja, in which the following verse has been cited: "nāmnāṁ mukhyatamaṁ nāma kṛṣṇākhyaṁ me parantapa – O subduer of enemies, the name Kṛṣṇa is foremost amongst all My names." Therefore it is said in Śrī Kṛṣṇa-aṣṭottara-śata-nāma-stotra in the Brahmāṇḍa Purāṇa (2.3.36.19):

sahasra-nāmnāṁ puṇyānām
trir āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati

The result that comes from reciting the entire Viṣṇu-sahasranāma (Thousand Names of Viṣṇu) thrice is attained by reciting the name Kṛṣṇa only once.

In this way the specific glories of the name of Kṛṣṇa have been highlighted. In the present verse also, Brahmājī has offered prayers to Śrī Kṛṣṇa by the name Govinda. Govinda is Śrī Kṛṣṇa Himself – the protector of cows, gopīs, cowherd boys and all the residents of Vraja. To illuminate this special quality of His, He has been called Gavendra, Lord of the cows. Kṛṣṇa's supremacy is

proven by the logic of giving free rein (mukta-pragraha-vṛtti *Mukta-pragraha-vṛtti, or the logic of giving free rein, is the process of deriving all possible meanings of a word or, in other words, taking the derived meanings of a word to their utmost limit. Applying this process to names of Śrī Kṛṣṇa establishes His supremacy.)* and solid evidence from scriptures. Adjectives such as īśvara in

the first verse also specifically confirm this point.

Śrī Kṛṣṇa's supremacy is also pointed out through His endless

qualities. For example, Śrī Gargācārya has said:

āsan varṇās trayo hy asya

gṛhṇato 'nuyugaṁ tanūḥ

śuklo raktas tathā pīta

idānīṁ kṛṣṇatāṁ gataḥ

bahūni santi nāmāni

rūpāṇi ca sutasya te

guṇa-karmānurūpāṇi

tāny ahaṁ veda no janāḥ

Śrīmad-Bhāgavatam (10.8.13, 15)

O Nanda Mahārāja, your son has many qualities and activities, in

accordance with which He has many names at different times.

This is known only to me and to no one else. In every yuga He appears in different incarnations, and now He has appeared as Kṛṣṇa.

All the incarnations who have appeared since the beginning of the creation, such as Śukla, have come within Kṛṣṇa (idānīṁ kṛṣṇatāṁ gataḥ); that is, all incarnations have combined together in Kṛṣṇa. Therefore Kṛṣṇa's superiority is revealed by His status as the actual agent. All the avatāras are only forms of Kṛṣṇa. From the verse beginning bahūni santi nāmāni rūpāṇi, it is understood

that all names and forms are names and forms of Kṛṣṇa. Thus, His distinguishing uniqueness is also proven by His qualities.

Furthermore, the following verse exclusively describes Śrī Kṛṣṇa, and cannot be applicable to anyone else:

kṛṣir bhū-vācakaḥ śabdo

ṇaś ca nirvṛtti-vācakaḥ

tayor aikyaṁ paraṁ brahma

kṛṣṇa ity abhidhīyate

Mahābhārata (Udyoga-parva 71.4)

The word kṛṣ is the attractive feature of the Lord's existence, and

ṇa means spiritual pleasure. When the verb kṛṣ is added to ṇa, it

becomes Kṛṣṇa, which indicates the Absolute Truth.

The verbal root kṛṣ indicates all that exists (bhū-vācaka), and

ṇa indicates attraction that negates everything else (nirvṛttivācaka).

The combined form of these two is Śrī Kṛṣṇa. In the

Gautamīya-tantra – one of the Sātvata-tantras, which are all primarily

concerned with the worship of Śrī Kṛṣṇa – there is a similar

verse in the description of the eighteen-syllable mantra (2.60):

kṛṣi-śabdasya sattārtho

ṇaś cānanda-svarūpakaḥ

sukha-rūpo bhaved ātmā

bhāvānandamayas tataḥ

The word kṛṣi indicates "existence or truth," and ṇa refers to the

embodiment of natural bliss. The combined meaning is "one

whose existence is characterized by bliss” or “one who attracts all and bestows bliss upon them.”
Such is the constitutional nature of Śrī Kṛṣṇa; He is the embodiment of happiness and His very nature is the topmost transcendental bliss. Many meanings can be derived from this name. The verbal root bhū, found in the verse at the bottom of the previous page, refers to existence. The meaning can also be taken in this context as “attraction.” In the Gautamīya-tantra, the word bhū has been accepted as a statement of existence. For example, both syllables of the Sanskrit word ghaṭa, which refers to a narrowmouthed waterpot, are required to distinguish it as the word that refers to “waterpot.” Thus, when we say ghaṭa, it is understood that we are referring to a waterpot. Although the word paṭa (cloth) differs from ghaṭa by only one syllable, it is completely distinct from the word ghaṭa and the object referred to by ghaṭa. Similarly, in the present context, bhū and sattā can only proclaim the all-attractiveness of Śrī Kṛṣṇa. Furthermore, nirvṛtti can only be taken to mean “bliss” (ānanda). The two words together (tayor aikyam) give a distinct meaning, according to the grammatical rule of giving preference to the composite meaning when two words refer to the same subject. This is the etymology of the word kṛṣṇa.
Tayor aikyaṁ paraṁ brahma: When combined, the words for undivided existence (sattā) and unbroken bliss (ānanda) indicate

that Parabrahma, who is supreme in every possible way and who is the greatest of the great, is called Kṛṣṇa. But here, taking the verbal root kṛṣ as meaning "attractive," and taking ṇa as ānanda, one should understand that the description of their inseparable nature has been given in the mood of relation between cause and effect, and not by the grammatical rule of taking them as referring to the same subject.

The logic of "ghee is life" (āyur ghṛtam *According to this logic, since ghee is a life-giving substance, it may be said that ghee is life (āyur ghṛtam). But the statement "ghee is life" is not literally true.*) is used to show that in the form of Śrī Kṛṣṇa, existence has an abundant measure of attraction. It is stated in the Viṣṇu Purāṇa (1.12.55):

bṛhatvād bṛhaṇatvāc ca yad brahmaṁ paraṁ viduḥ

One who is great and makes others great is Parabrahma.

It is also stated in the śruti:

atha kasmād ucyate brahma bṛṁhati bṛṁhayati ca

What is Brahman? Brahman is one who is great and who makes others great.

The impersonalists accept that the words sattā (existence) and ānanda (bliss) mean the same, but such logic is inconsistent.

The literal meaning of the word sattā (existence), being a statement of the existence of the Supreme Being, indicates that all sages and saints are attracted to Śrī Kṛṣṇa. In the śruti it is said: "sa deva saumya idam agram āsīt – O Saumya, before the creation, only the eternal form (sat-svarūpa) of Bhagavān existed."

Bhagavān, whose intrinsic form and nature are eternal, has both complete bliss and complete attraction. Thus, it is certain that the word kṛṣṇaḥ in this first verse of Brahma-saṁhitā is a noun and the other words are adjectives. The impersonalists use the analogy of the tree, but in the phrase vṛkṣa-taruḥ, there is no relationship of noun and adjective since both words refer equally to "tree." Therefore, the impersonalists' statement that sattā and ānanda have the same meaning is completely irrational. The verse from the Gautamīya-tantra is explained thus.

In the first half of this verse beginning īśvaraḥ paramaḥ kṛṣṇaḥ, the most attractive personification of bliss, who is distinguished by His inconceivable energies, is called Śrī Kṛṣṇa. The all-attractiveness of Kṛṣṇa's form and His quality of being the original form of all pleasure are mentioned in the second half of the verse. Here the word sarva refers to the living entities, because Śrī Kṛṣṇa attracts them and makes them blissful. The cause of this is love (bhāva). Thus, Śrī Kṛṣṇa is He who is always immersed in the joy of love (premānanda) and who immerses others in it as well. Therefore, the word kṛṣṇa can only refer to the embodiment of bliss, who is supremely attractive due to His form and qualities. The word kṛṣṇa finds its limit in Devakīnandana (Kṛṣṇa, the son of Devakī). The all-attractiveness of Śrī Kṛṣṇa is mentioned in the Vāsudeva Upaṇiṣad: "devakī-nandano nikhilam ānandayet – Devakī-nandana Kṛṣṇa gives bliss to all

moving and non-moving living entities.” In this first śloka of Brahma-saṁhitā, the word ānanda (bliss) is not declinable according to the rules of Sanskrit grammar and is therefore independently meaningful. Thus this word ānanda should not be taken out of context. It has been used to indicate Śrī Kṛṣṇa. As Bhaṭṭajī has said: *(“The etymology of a word may be stolen away by its conventional meaning, but how can a word destroy its own derivation? It may still be understood according to its derivation.” This statement by Kumārila Bhaṭṭa asserts that words may always be analyzed according to the components from which they are derived. Sanskrit words are derived from verbal roots, and the etymology or derivation of words is an important part of Sanskrit grammar. Words still take on a conventional meaning based on usage, but this does not preclude breaking words down into their original components.)*

labdhvātmikā satī rūḍhir

bhaved yogāpahāriṇī

kalpanīyā tu labhate

nātmānaṁ yoga-vādhataḥ

Śrī Kṛṣṇa is clearly specified as Parabrahma in Śrīmad-Bhāgavatam: “gūḍhaṁ paraṁ brahma manuṣya-liṅgam – Śrī Kṛṣṇa is Parabrahma hiding in human form.” *“Yan mitraṁ paramānandaṁ pūrṇa-brahma sanātanam* – Śrī Kṛṣṇa is the friend of the cowherd folk headed by Nanda Mahārāja. That very Śrī Kṛṣṇa is Parabrahma, the supremely blissful, ultimate and eternal Absolute Truth.” In the Viṣṇu Purāṇa it is stated: *“yatrāvatīrṇaṁ kṛṣṇākhyaṁ param brahma narākṛtiḥ* – Parabrahma,

who is known as Kṛṣṇa, descended and exhibited His humanlike pastimes.” In Bhagavad-gītā it is said: *“brahmaṇo hi pratiṣṭhāham* – I am the basis of the formless and imperishable Brahman.” And in Gopāla-tāpanī Upaniṣad it is said: “yo ’sau paraṁ brahma gopālaḥ – He who is Parabrahma, the Supreme Spirit, is Gopāla (Kṛṣṇa).” These scriptural statements clearly establish the supremacy of Śrī Kṛṣṇa as Parabrahma.

The description here is in accordance with the first verse of Brahma-saṁhitā. Śrī Kṛṣṇa is that īśvara who is replete with names, forms and qualities. Īśvara means one who keeps everything under His control and who is able to accomplish anything.

This is also inferred in the Gautamīya-tantra, where another meaning of the word kṛṣṇa is found:

athavā karṣayet sarvaṁ
jagat sthāvara-jaṅgamam
kāla-rūpena bhagavāṁs
tenāyaṁ kṛṣṇa ucyate

That Bhagavān who in the form of all-devouring time draws along all moving and non-moving living entities is called Śrī Kṛṣṇa. “Kalayati niyamayati sarvam iti hi kāla-śabdārthaḥ – one who regulates everything in the form of time is called kāla.” In Śrīmad-Bhāgavatam, the great devotee Śrī Uddhava has expressed his opinion thus:

svayaṁ tv asāmyātiśayas tryadhīśaḥ

svarājya-lakṣmyāpta-samasta-kāmaḥ

baliṁ haradbhiś cira-loka-pālaiḥ

kirīta-kotīḍita-pāda-pīṭhaḥ

Śrīmad-Bhāgavatam (3.2.29)

Bhagavān Śrī Kṛṣṇa is that personality who is complete and indivisible, who has no equal or superior, who is the master of all three planetary systems, whose desires are completely satisfied by His supreme Lakṣmī, and to whose lotus feet all the universal authorities, such as the millions of Brahmās, bow down their millions of heads in order to attain the fulfillment of their desires.

This is also supported by Bhagavad-gītā: "viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat – through only one of My expansions, I pervade and support this entire universe."

It is also stated in the Gopāla-tāpanī Upaniṣad (21): "eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ – Śrī Kṛṣṇa is one. He controls everyone, knows everything and is worshipable by all." Such an īśvara can be referred to as parama. Para means "the most excellent" and mā means "Lakṣmī, the sum total of all potencies." Therefore, one who is eternally accompanied by the most excellent Lakṣmī, namely Śrī Rādhā, is called parameśvara Śrī Kṛṣṇa. For example, it is stated in Śrīmad-Bhāgavatam: "reme ramābhir nija-kāmasamplutaḥ – Bhagavān Śrī Kṛṣṇa enjoyed His pastimes with Śrīmatī Rādhikā and the other gopīs." Also: "nāyaṁ śriyo 'nga u nitānta-rateḥ prasādaḥ – the great fortune attained by the gopīs

in the pastime of the rāsa dance with Śrī Kṛṣṇa was not available for the queens of Dvārakā headed by Rukmiṇī and Satyabhāmā, nor for the Lakṣmīs of Vaikuṇṭha or Devaloka, not to mention the demigoddesses of heaven."

Furthermore, in Śrīmad-Bhāgavatam it is stated: "tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ – Devakī-nandana Śrī Kṛṣṇa began to look even more beautiful amidst all those gopīs." In the latter part of this Brahma-saṁhitā (56), we will find: "śriyaḥ kāntāḥ kāntaḥ parama-puruṣah – in Goloka Vṛndāvana there is only one hero, namely parama-puruṣa Śrī Kṛṣṇa. Lakṣmīs, in the form of gopīs, are His beloveds." The Gopāla-tāpanī Upaniṣad confirms this: "kṛṣṇo vai paramaṁ daivatam – Śrī Kṛṣṇa is the only supreme worshipable deity."

In the same way that Śrī Kṛṣṇa is the Supreme Person (parama-puruṣa), He is also the original person (ādi-puruṣa).

śrutvā 'jitaṁ jarāsandhaṁ
nṛpater dhyāyato hariḥ
āhopāyaṁ tam evādya
uddhavo yam uvāca ha

Śrīmad-Bhāgavatam (10.72.15)

After conquering all directions, Mahārāja Yudhiṣṭhira was contemplating how to defeat Jarāsandha, who appeared to be invincible.

At that moment Bhagavān Śrī Kṛṣṇa, the original personality (ādipuruṣa), suggested a method that He had heard from Uddhava.

Commentators on this verse have confirmed: "ādyo hariḥ śrīkṛṣṇaḥ – the original Hari is Śrī Kṛṣṇa."

In Śrīmad-Bhāgavatam (11.29.49), the supremacy of Śrī Kṛṣṇa and His status as the origin of everything are both mentioned: "puruṣam ṛṣabham ādyaṁ kṛṣṇa-saṁjñaṁ nato 'smi – I offer my obeisances to Śrī Kṛṣṇa, who is the origin of all, the eternal and supreme personality (puruṣa). He is the origin (ādi) because He is the source of all incarnations, though He is beginningless."

In the Gopāla-tāpanī Upaniṣad (21) it is said: "eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ – Svayam Bhagavān Śrī Kṛṣṇa is He who is one without a second, who controls everyone, who can go anywhere, who is omnipotent, who knows everything and who is worshipable by all." In the Upaniṣads it is stated: "nityo nityānām – there is one Supreme Eternal amongst all eternals, one Supreme Consciousness among all conscious beings. Although He is one, He fulfills the desires of all."

According to the statements of śruti, He is the origin of everything and the cause of all causes. He is also the cause of Kāraṇodakaśāyī Mahā-Viṣṇu, who is the creator of the material world. For example, in Śrīmad-Bhāgavatam (10.85.31) Mother Devakī says to Śrī Kṛṣṇa:

yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayā
bhavanti kila viśvātmaṁs

taṁ tv ādyāhaṁ gatiṁ gatā

I take shelter of Govinda, who is the indwelling supersoul of the entire universe. O original Puruṣa, Your plenary portion is the great Lord of Vaikuṇṭha, Nārāyaṇa, whose further partial expansion is Kāraṇodakaśāyī Viṣṇu. Material nature is a partial manifestation of His potency. The creation, destruction and maintenance of this world are accomplished through the modes of ignorance, passion and so on, which are only constituent portions of this material nature.

It is also stated in Brahmā's prayers (Śrīmad-Bhāgavatam 10.14.14): "nārāyaṇo 'ṅga nārāyaṇa-bhū-jalāyanāt – O Kṛṣṇa, You are the origin of Nārāyaṇa. Nāra means 'the collective group of living entities,' and ayaṇa means 'You are the shelter.' Bhū means 'the shelter of all the worlds' and sākṣī means 'one who knows past, present and future.' Nārāyaṇa is Your part and parcel; He is one of Your pastime expansions (vilāsa-mūrti).

This is Your constitutional nature, which is indivisible. If Your nature is indivisible, how can You take shelter of water that is divisible? To answer this doubt, it is said that Your divisibility is not factual, but it seems to be so because of māyā. Although You are indivisible, You seem to be situated in divisibility by the influence of Your inconceivable potency. Even though this is true,

Your form as Nārāyaṇa is not a false imaginary form like Your universal form. Therefore, Nārāyaṇa is Your limb, and You are

His fundamental origin.”

In Bhagavad-gītā (10.42) it is also stated: “viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat – this entire world exists on the basis of one of My expansions.” The etymological meaning of the word kṛṣṇa has also been proven here. As described previously, His all-attractiveness and His supremely blissful nature have been indicated by the combination of both kṛṣ and ṇa. He is one without a second; there is no other entity or truth besides Him, nor can anyone be compared to Him. That is why He is the nondual Supreme Truth, who is one without a second and the cause of all causes. There is no separate substance or energy that can be imposed on Him, because nothing else has any existence separate from Him or independent of Him.

It is also said in the śruti, “ānandaḥ brahmeti – Brahman is the original form of bliss.” “Ko hy evānyāt kaḥ prāṇyād ya ākāśa ānando na syāt – if He were not the original form of bliss, how could anyone else maintain their life?” “Ānandād dhīmāni bhūtāni jāyante – all living beings have been produced from this blissfulness.”

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

Śvetāśvatara Upaniṣad (6.8)

He does not have any mundane work to perform, nor does He possess material senses. There is no one like Him, and certainly no one is greater than Him. He has an eternal and natural superior energy which is manifested in various ways and which is the source of knowledge, strength and activity.

Someone may say, "According to etymology, 'Śrī Kṛṣṇa' certainly refers to the all-attractive supreme ānanda, but this analysis does not establish that He has a personal form, because bliss has no form; it is unembodied." This is partly true, but Bhagavān Śrī Kṛṣṇa is the supremely original perfect form of ānanda. That is why He has been called sac-cid-ānandavigraha in this first verse of Brahma-saṁhitā. Śrī Kṛṣṇa is the embodiment of concentrated existence, knowledge and bliss.

In Brahmā's prayers in the Tenth Canto of Śrīmad-Bhāgavatam (10.14.22) it is stated: "tvayy eva nitya-sukha-bodha-tanau – the entire world is temporary. That is why it is dreamlike, ephemeral, insentient, dull and distressful. On the other hand, You are the embodiment of eternity, knowledge and bliss, infinite and unlimited. The creation and destruction of this world takes place only by the influence of Your inconceivable illusory energy, but even so, the world appears to be reality."

The Gopāla-tāpanī Upaniṣad (1.1) and the Hayaśīrṣa-pañcarātra also give evidence for Śrī Kṛṣṇa's sac-cid-ānanda form:

sac-cid-ānanda-rūpāya

kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya
gurave buddhi-sākṣiṇe

I offer my obeisances to Śrī Kṛṣṇa, who is the concentrated form of eternity, knowledge and bliss; who is the subject matter defined by Vedānta; who effortlessly creates, maintains and destroys the entire world; who frees His devotees from the five types of suffering beginning with ignorance; and who is our guru. As guru He inspires the intelligence of all, and He is the witness of our activities. Unto that Śrī Kṛṣṇa I offer my obeisances again and again.

In the Śatanāma-stotra section of the Brahmānda Purāṇa, it is also said: "nava-vraja-janānandī sac-cid-ānanda-vigrahaḥ – Śrī Kṛṣṇa, who is the concentrated form of eternity, knowledge and bliss, increases the ānanda of Śrī Nanda-Vraja, and all the residents of Vraja." Later, it will be stated: "sattvaṁ khalv avyabhicāritvam ucyate – Śrī Kṛṣṇa is pure transcendental existence. His existence can never be inhibited."

In Śrīmad-Bhāgavatam (10.2.26) the same conclusion has been established by the statements of the demigods, headed by Brahmā: "satya-vrataṁ satya-paraṁ tri-satyam – O Bhagavān, whatever You desire becomes reality (satya-saṅkalpa). You are true to Your vow (satya-vrata) because You are responsible for manifesting Your own desires (saṅkalpa). Truthfulness is the means to attain You, and therefore You are the Supreme Truth

(satya-para). You are unchanged during creation, maintenance and destruction. You are truth itself. You are the root cause of the five major ingredients of creation: earth, water, fire, air and space. After these elements are again manifested during creation, You are present within them as the indwelling Supersoul, and after the devastation only You remain. You are the origin of both truthful speech and equal vision. Therefore, we are taking shelter of You, who are the original form of the Absolute Truth."

This conclusion is also supported by the statements of Mother Devakī:

naṣṭe loke dviparārdhāvasāne
mahābhūteṣv ādibhūtaṁ gateṣu
vyakte 'vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate śeṣa-saṁjñaḥ

Śrīmad-Bhāgavatam (10.3.25)

At the time of devastation at the end of Brahmā's life, the eternal time factor destroys all moving and non-moving objects in the world. The five gross elements beginning with earth revert to their subtle state, and all manifested objects disappear into their unmanifested form. Only You remain.

Furthermore, Śrīmad-Bhāgavatam (10.3.27) states: "martyo mṛtyu-vyāla-bhītaḥ palāyan sarvāl lokān nirbhayaṁ nādhyagacchat – the entities of this mortal world are terrified of the great snake of death. Although they flee throughout all the

planets headed by Brahmaloka just to find shelter, they cannot become fearless anywhere. However, if such a fearful living entity associates with a liberated soul, then by the influence of devotion to You he attains the shelter of Your lotus feet and becomes liberated from the fear of the material world forever. Even death abandons him and flees far away."

Śrīmad-Bhāgavatam (10.14.18) states: "eko 'si prathamam – before the creation, only I existed." Brahmājī has also said: "tad idam brahmādvayaṁ śiṣyate – in the end, only the indivisible Supreme Spirit remains." In Bhagavad-gītā it is said: "brahmaṇo hi pratiṣṭhāham – I am also the basis of that Brahman."

yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ

Bhagavad-gītā (15.18)

I am beyond the manifest nature, and I am also superior to the unmanifest. That is why I am celebrated throughout the world and in the Vedas as Puruṣottama.

Bhagavān is eternally masculine (puruṣa-tattva); He is not feminine or impotent. When the conception of masculinity (puruṣa-tattva) is understood, the mistaken conception of His being feminine or neuter cannot remain. Amongst all the viṣṇutattva expansions, Puruṣottama Śrī Kṛṣṇa is the most excellent.

In the Gopāla-tāpanī Upaniṣad (23) it has been said:

janma-jarābhyāṁ bhinnaḥ sthāṇur ayam

acchedyo 'yaṁ yo 'sau saurye tiṣṭhati

yo 'sau goṣu tiṣṭhati

yo 'sau gāḥ pālayati yo 'sau gopeṣu tiṣṭhati

Bhagavān is without desire. He is not affected by the six transformations, namely birth, death, hunger, thirst, old age and sorrow.

He is Parabrahman and always exists in a form that never deteriorates.

He is the central feature of the solar system (sūryamaṇḍala, or Sauri). He protects and nourishes the wish-fulfilling cows, surrounded by His cowherd boy companions. He also performs His pastimes in the cottages and groves on the banks of the Yamunā, who is the daughter of the sun-god Sūrya. Even death personified is afraid of Him. That Supreme Personality is Śrī Govinda.

Here one should understand the word saurye to mean the Saurī, or Yamunā River, and also Śrī Vṛndāvana, which is situated on its bank.

Having discussed the eternal form (sat-svarūpa) of Śrī Kṛṣṇa, we will now establish the cognizant nature (cit-svarūpa) of that form. Śrī Kṛṣṇa's original form is self-manifested, so He can also manifest others.

In Śrīmad-Bhāgavatam (10.14.23), Śrī Brahmā says: "ekas tvam ātmā puruṣaḥ purāṇaḥ, satyaḥ svayaṁ jyotir ananta

ādyaḥ – O Bhagavān, You are the only truth because You are the ātmā of all ātmās; that is, You are situated as paramātmā in everyone's heart. You are different from the perceptible world around us. You are the root cause of the creation, maintenance and destruction of this world; You are the primeval personality and the eternal supreme reality; You are completely immersed in eternal bliss; You are the embodiment of nectar, beyond all material designations; You are supremely pure, or in other words free from the modes of material nature; and You are self-illuminating, endless and indivisible. You are the supreme non-dual Absolute Truth (advaya-jñāna-para-tattva)."

In the Gopāla-tāpanī Upaniṣad (1.24), it is stated:

yo brahmāṇaṁ vidadhāti pūrvaṁ yo
brahma-vidyāṁ tasmai gā pālayati sma kṛṣṇaḥ
tāṁ hi devam ātma-vṛtti-prakāśaṁ
mumukṣur vai śaraṇam amuṁ vrajet

In the beginning of creation Parameśvara first manifested Brahmā, and then, in the forms of Matsya, Hayagrīva and other incarnations, He delivered the Vedas from sinking into the ocean of devastation. He gave instructions to Brahmā on spiritual science. He is the supreme worshipable deity, and He is self-manifest in His eternal form as Śrī Kṛṣṇa. All devotees take shelter of Him.

In the śruti it is stated: "na cakṣuṣā paśyati rūpam asya – it is not possible to see Him with these material eyes." Katha Upaniṣad

(1.2.23) states: “yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām – He manifests Himself in the hearts of those who are surrendered to Him.” The self-manifested original form of the Supreme Personality is Svayam Bhagavān Śrī Kṛṣṇa. He is therefore called the form of knowledge, which means that He is self-manifest.

Śrī Kṛṣṇa is also the original form of bliss (ānanda-svarūpa). The purport of ānanda-svarūpa is “sarvatobhāvena nirupādhikaŚRĪ parama-premāspada – He is in every respect the supreme abode of prema, without any material designations.”

It is stated in Śrīmad-Bhāgavatam (10.14.49) that after Mahārāja Parīkṣit heard Brahmājī’s prayers, he inquired from Śrī Śukadeva Gosvāmī: “brahman parodbhave kṛṣṇe – O brāhmaṇa, how is it that the residents of Vraja had such prema for Śrī Kṛṣṇa, which they did not possess even for their own sons?”

Śrī Śukadeva Gosvāmī replied, “O King, every living entity only holds his own self (ātmā) dear. Besides one’s self, all other objects of affection such as sons and wealth are dear in a secondary way, not directly, and only because of fondness for the ātmā. Living entities who have accepted a material body have more attachment for their own selves than for their sons, wealth, house and other paraphernalia. Therefore, all living beings are most attached to their own selves. In this world of moving and non-moving entities, any sense of happiness is due to the ātmā.

The conclusion is that one should understand Śrī Kṛṣṇa to be the original Self (ātma-svarūpa) of all living entities. He mercifully appears in this world for the benefit of all. The entire universe is the external form of Śrī Kṛṣṇa; in other words Śrī Kṛṣṇa is the root cause of everything. Thus there is nothing that is not related to Him."

Śrī Vasudeva has described his own realization of this:

vidito 'si bhavān sākṣād
īśvaraḥ prakṛteḥ paraḥ
kevalānubhavānandasvarūpaḥ
sarva-buddhi-dṛk

Śrīmad-Bhāgavatam (10.3.13)

O Prabhu, You are the Supreme Controller beyond the material nature, and You are that Supreme Personality who enters within everything. You are the original form of pure knowledge, and You are directly the Supreme Godhead, Bhagavān.

It is also said in the śruti: "ānandaṁ brahmaṇo rūpam – ānanda is the form of Brahman." Therefore, on the basis of all the evidence compiled from śruti, it is established that Śrī Kṛṣṇa is the form of eternity, knowledge and bliss (sac-cid-ānandavigraha).

One should understand that Śrī Kṛṣṇa's form is His very self, and Śrī Kṛṣṇa's self is His form; vigraha is ātmā and ātmā is vigraha. This is the conclusion of all scripture. Bhagavān Śrī Kṛṣṇa is His eternal, original form, so the idea that He is

materially embodied like the conditioned souls, or that He has accepted a material form from the illusory energy (māyā), is totally erroneous.

Śrī Śukadeva Gosvāmī has remarked:

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehī vābhāti māyayā

Śrīmad-Bhāgavatam (10.14.55)

O King, you should understand that Śrī Kṛṣṇa is Parabrahma and Paramātmā, the soul of all living entities. He has mercifully descended for the benefit of the whole world in such a way that He appears to be an ordinary person with a physical human body that can be perceived by the senses of the living entities. Although His pastimes resemble those of a common person, He is not an ordinary human being.

The human-like activities performed by Bhagavān during His manifest pastimes in this world are called mādhuryamayī-līlā, meaning that these pastimes are full of sweetness. His pastimes are manifested in this world only out of compassion for the living entities. In this Śrīmad-Bhāgavatam verse, the word māyā means "mercy." In the Viśva-prakāśa dictionary, the word māyā has been defined as either "deceit" or "mercy."

Now that the supremacy of Śrī Kṛṣṇa has been firmly

established on the basis of śāstra and logic, His absorption in His pastimes will be discussed. His pastimes are of two types: aiśvaryamayī pura-līlā (pastimes related to transcendental opulence) and mādhuryamayī vraja-līlā (the sweet pastimes of Vraja). He performs His aiśvaryamayī-līlā while residing sometimes in Mathurā-purī and sometimes in Dvārakā. At that time He is called Yādavendra or Vṛṣṇīndra. When the pastimes of His infancy, childhood and adolescence take place in Vraja, He is called Vrajendra-nandana or Govinda.

In Śrīmad-Bhāgavatam Śrī Sūta Gosvāmī has said:

śrī kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda gopa-vanitā-vraja-bhṛtya-gītatīrtha-
śravaḥ śravaṇa-maṅgala pāhi bhṛtyān

Śrīmad-Bhāgavatam (12.11.25)

O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties who are disturbing elements on this Earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vṛndāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

In this śloka, Śrī Sūta Gosvāmī has introduced his worshipable deity Śrī Kṛṣṇa as the friend of Arjuna. This indicates Śrī Kṛṣṇa's

intense affection for the Pāṇḍavas, which renders Him subordinate to them. It is also clear from the sequence of address in this verse that He has even more affection for the Yādavas (Vṛṣṇis). Śrī Kṛṣṇa not only destroyed the kings who were oppressing the Earth, He also protected the Pāṇḍavas and the Yādavas and maintained them in every respect. Śrī Sūta Gosvāmī is also saying, "You have still more affection for the Vrajavāsīs than for the Yādavas, and amongst the residents of Vraja, You have shown the most affection of all for the Vraja damsels. When Your dear devotee Uddhava came to Vraja, he repeatedly offered prayers to the dust of the lotus feet of the gopīs."

Śrī Brahmā considers that the form of Bhagavān that is most desirable for him is his own worshipable deity, Śrī Govinda. Later in this saṁhitā, Śrī Brahmā offers prayers beginning with the verse cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu, wherein he glorifies his worshipable Lord, Śrī Govinda, who is always endowed with His transcendental names, form, qualities and pastimes.

In Śrīmad-Bhāgavatam (10.27.20), the cow Surabhī performs abhiṣeka (ceremonial bathing) of Śrī Kṛṣṇa, giving Him the name Śrī Govinda: "tvaṁ na indro jagatpate – O You who possess inconceivable and unlimited energies, O indwelling soul of the universe, O creator of the universe, O infallible Acyuta, O Śrī Kṛṣṇa, O master of the universe, You are our only worshipable

deity. You are the real Indra (monarch) because you are the maintainer of cows, brāhmaṇas, saintly persons and demigods. O Soul of the universe, You have descended to the surface of the Earth planet to remove her burden. The father of the worlds, Brahmājī, has engaged us in performing the abhiṣeka of You, who are worshipable for all." After saying this, Surabhī, along with Indra and the great sages, performed the abhiṣeka of Kṛṣṇa. Surabhī bathed Śrī Kṛṣṇa with her own milk, and Indra and the sages offered the pure waters of Mandākinī (the celestial Gaṅgā), which had been brought there in the trunk of Indra's elephant Airāvata. In this ceremony they gave Śrī Kṛṣṇa the name Śrī Govinda (Śrīmad-Bhāgavatam 10.27.19–23). After describing this abhiṣeka, Śrī Śukadeva Gosvāmī has also prayed: "priyān na indro gavām – O Indra (master) of the cows, Govinda, be pleased with us." Calling Him master of the cows does not minimize Him or decrease His position. On the contrary, it establishes His unrivaled monarchy, because it is stated in the Go-sūkta:

gobhyo yajñāḥ pravartante
gobhyo devāḥ samutthitāḥ
gobhir devāḥ samudgīrṇāḥ
sa-ṣaḍ-aṅga-pada-kramāḥ

All the different types of sacrifice have come from the cows of Goloka Vṛndāvana; the demigods have come from those cows;

and the Vedas with their six limbs have also appeared from those cows.

Since Śrī Kṛṣṇa has descended from Goloka-dhāma, the planet of cows, He is the master of the cows. In the Gopāla-tāpanī Upaniṣad (35), Śrī Brahmā relates to the sages headed by Sanaka how he has prayed to his worshipable deity:

govindaṁ sac-cid-ānanda-vigrahaṁ
sūrabhū-ruha-talāsīnaṁ satataṁ sa-marud-gaṇo 'haṁ toṣayāmi

Along with the demigods headed by Indra, I offer praise to Vāsudeva, who is eternally ornamented with pure transcendental qualities and pastimes. Although He is the Supreme Truth, one without a second, He is also the embodiment of eternity, knowledge and bliss, resplendently situated beneath a desire-fulfilling tree in Śrī Vṛndāvana-dhāma.

Brahmājī has also prayed in the Tenth Canto of Śrīmad-Bhāgavatam (10.14.34): "tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ yad gokule – the Vedas are still searching, even today, for the dust of the lotus feet of Bhagavān Mukunda, who is the very life and soul of the residents of Vraja. My life will be successful only if I can take birth in any species whatsoever in this earthly forest of Vraja, or in a border region of Gokula, so that I may be completely bathed in the foot-dust of the residents of Gokula."

Here the words bhagavān mukundaḥ directly refer to

Vrajarāja-nandana, Kṛṣṇa, the son of Nanda Mahārāja. This form is found only in Vraja.

Brahmājī has also prayed:

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇulakṣma-
śriye mṛdu-pade paśupāṅgajāya

Śrīmad-Bhāgavatam (10.14.1)

O Prince of Vraja, You are worshipable for the whole world. O Nava-Ghanaśyāma, Your yellow upper garment beautifies Your dark, fresh raincloud-colored limbs like a steady streak of lightning. Your ears are decorated with ornaments made of guñjā berries, and Your head with a crown of peacock feathers. A garland of forest flowers and leaves adorns Your neck, a morsel of rice mixed with yogurt is in Your hand, Your eyes are shaped like lotus petals, and Your appearance with Your flute and buffalo horn is exquisitely beautiful. Your lotus feet, which are the shelter of Lakṣmī-devī, are very soft and full of affection for Your devotees. You are always moving here and there in Vṛndāvana forest with Your soft lotus feet to enjoy Your pleasure pastimes. All glories unto You, son of Nanda Mahārāja, who tend the cows. Please accept my obeisances.

Thus Śrī Kṛṣṇa's supreme opulence is expressed by names such as Govinda. This is the significance of the name Govinda in

this first verse of Brahma-saṁhitā.

After Śrī Kṛṣṇa's status as controller (īśvara) and Supreme

Controller (parameśvara) has been established, in conclusion, His

unique qualities are being described. In an explanation of the tensyllable mantra, *(This is identical to the eighteen-syllable gopāla-mantra, except that it does not contain the words kṛṣṇāya and govindāya.)* the Gautamīya-tantra (2.18–19, 22–23) reveals the following:

gopīti prakṛtiṁ vidyāj

janas tattva-samūhakaḥ

anayor āśrayo vyāptyā

kāraṇatvena ceśvaraḥ

sāndrānandaṁ paraṁ jyotir

vallabhena ca kathyate

athavā gopī prakṛtir

janas tad-aṁśa-maṇḍalam

anayor vallabhaḥ proktaḥ

svāmī kṛṣṇākhya īśvaraḥ

kārya-kāraṇayor īśaḥ

śrutibhis tena gīyate

aneka-janma-siddhānāṁ

gopīnāṁ patir eva vā

nanda-nandana ity uktas

trailokyānanda-vardhanaḥ

Śrī Govindadeva is famous throughout the Vedas, upon planet

Earth and among the cows. He nourishes them and is always with

them. Although complete with incomparable opulence and sweetness, He is absorbed in enjoying His independent pastimes while surrounded by herds of cows. He is celebrated in all worlds and throughout the Vedas, which means that He steals the hearts of the residents of Vraja in Śrī Nanda-Gokula. His complexion is like a fresh monsoon raincloud, and He expands His endearing pastimes, the sweetness of which is continuously sung in a loud voice by all the Vedas and throughout the worlds. Only that Śrī Kṛṣṇa, the moon of Gokula, the cowherd boy who carries a flute, is worthy of the name Govinda.

On examining the mood that Brahmā expresses in this verse, it seems that he surrendered himself fully unto the lotus feet of Śrī Kṛṣṇa from the very beginning. However, as the ecstatic mellows of prema-rasa increased in his heart, his greed to realize the sweetness of Śrī Kṛṣṇa also increased. Therefore he began to offer himself to Kṛṣṇa's form of Govinda, meaning Vrajarājanandana, the son of the King of Vraja, and Gopāla, who is the treasure of the life of Mother Yaśodā. Moreover, when Brahmājī's mood increased and matured completely, with his heart immersed in and relishing prema-rasa, he became desperate to attain the supremely beautiful fresh youth, Śyāmasundara – the expert dancer who, being surrounded by the lotus-eyed damsels of Vraja, bewilders the mind of Cupid. At that time, intoxicated by the incomparable nectar of gopī-prema, Brahmājī offered his life

to Śrī Kṛṣṇa's form as Gopījana-vallabha. His heart was so thirsty for gopī-prema that he could not be satisfied by uttering only kṛṣṇāya svāhā, or even kṛṣṇāya govindāya svāhā. Helplessly overwhelmed with prema, he began to utter kṛṣṇāya govindāya gopījana-vallabhāya svāhā. When Brahmājī spoke thus, his intense yearning was fulfilled. *(Here Śrīla Jīva Gosvāmī describes Brahmā yearning for that gopī-prema which has been described as unattainable even for Brahmā and Śaṅkara. To reconcile this with other statements of Jīva Gosvāmī and of Śrīmad-Bhāgavatam that Brahmājī practiced the eighteen-syllable mantra to get power for creation, we can understand that later Brahmājī may have been in the association of highclass Vaiṣṇavas like Nārada and others, and then he was regularly and repeatedly chanting these names. Then, he may have achieved prema as described here. It may be that the Brahmā described here is a special Brahmā who is now liberated, but other Brahmās have not received gopī-prema.)*

In the aforementioned verses from the Gautamīya-tantra that explain the ten-syllable mantra, the word gopī has been derived from the verbal root gup, meaning "to protect and maintain." Therefore the special energy that bestows prema and maintains the devotees is called gopī, or hlādinī-śakti. Śrī Rādhā is that hlādinī-śakti, so one should understand that the word gopī refers to Śrī Rādhā. Also, in the statement gopī tu prakṛtī rādhā janas tad-aṁśa-maṇḍalaḥ, the word jana refers to those gopīs who are direct expansions of Śrīmatī Rādhikā's divine form. So gopījana refers to Śrīmatī Rādhikā and Her own direct expansions such as Lalitā and Viśākhā. Thus the word vallabha (beloved) can only

refer to their most dearly beloved sweetheart, prāṇa-priyatama Śrī Kṛṣṇa.

The word vallabha means "one who gives inspiration," "the instigator," or "the lover (ramaṇa)." That hero who enjoys supremely sweet pastimes with the gopīs is Śrī Gopījana-vallabha. Gopījana-vallabha also means the pati or sole refuge of the gopīs, and specifically prāṇapati, the only shelter of the life's breath of Śrī Rādhikā, who is always surrounded by Her sakhīs headed by Śrī Lalitā and Viśākhā. Nanda-nandana Śrī Kṛṣṇa is the crownjewel among connoisseurs of ecstatic transcendental mellows (rasika-śekhara). As Madana-mohana, the enchanter of the god of amorous love, He is elegantly present in Śrī Vṛndāvana with Śrīmatī Rādhikā, who stands in the midst of Her supremely beautiful, ever-fresh, lotus-eyed friends. Therefore only this budding youth, the Madana-mohana form of Śrī Kṛṣṇa – also called Govinda or Gopāla – is actually Śrī Gopījana-vallabha. Gopījanavallabha is the eternal form of Śrī Kṛṣṇa who is always held in Śrī Rādhikā's loving embrace. Therefore it is automatically understood that gopījana-vallabha refers to the Divine Couple, Rādhā-Kṛṣṇa Yugala.

aneka-janma-siddhānāṁ
gopīnāṁ patir eva vā
nanda-nandana-ity uktas
trailokyānanda-vardhanaḥ

Gautamīya-tantra (2.23)

The purport of this verse is that those gopīs who had been performing sādhana for many lifetimes attained Nanda-nandana Śrī Kṛṣṇa as their husband or beloved paramour, who is dearer than life itself. He increases the bliss of all the three planetary systems, and He is the ever-fresh Kāmadeva, who awakens transcendental desire in the heart of every living entity in the universe, and then fulfills it. He increases the spontaneous, transcendental dedication in the hearts of the devotees, and He increases the prema of His dearmost associates. That original form of Bhagavān Śrī Kṛṣṇa is the ever-new deity of amorous love in Vṛndāvana. This same Śrī Kṛṣṇa is thus the worshipable deity of the first guru of our sampradāya, Śrī Brahmā, who is seated upon a lotus flower.

The word prakṛti in the previously quoted verses from the Gautamīya-tantra indicates the illusory energy called māyā, which is the shelter of all the principal ingredients, beginning with the aggregate of primal matter (mahat-tattva) from which all the universes are manifested. Śrī Kṛṣṇa is the highly concentrated form of condensed bliss, and He is supremely effulgent like a blue sapphire. Īśvara means vallabha, beloved. Another sense of the word īśvara is "one who is everywhere" or "one who pervades the vraja-gopīs' hearts, minds, intelligence and so on." The fundamental meaning of prakṛti (dominated energy) is Śrī Kṛṣṇa's intrinsic personal potency, which is radiantly present as the gopīs of Vraja, and famous by the name of Mahā-Lakṣmī in realms such as Vaikuṇṭha, which are situated far beyond this material world.

The word aṁśa-maṇḍala (circle of expansions) is generally interpreted as a reference to the catur-vyūha: Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. However, in this context, one should understand aṁśa-maṇḍala to mean the expansions of Śrī Rādhā (kāya-vyūha-rūpā).

In aneka-janma-siddhānām, aneka means "many;" for many lifetimes the gopīs have been perfect in their prema. This proves that both the gopīs and Śrī Kṛṣṇa have taken birth many times before.

It is stated in Bhagavad-gītā (4.5): "bahūni me vyatītāni janmāni tava cārjuna – O Arjuna, both you and I have already taken birth many times." Similarly, the gopīs and Nanda-nandana Śrī Kṛṣṇa have also taken birth many times.

Gargācārya has also said (Śrīmad-Bhāgavatam 10.8.14): "prāg *ayaṁ vasudevasya kvacij jātas tavātmajaḥ* – O Nanda Mahārāja, at some time in the past, this son of yours appeared as the son of Vasudeva." This is also logical. Although Śrī Kṛṣṇa is the son of Nanda Mahārāja, He had appeared previously in the mind of Vasudeva Mahārāja (Śrīmad-Bhāgavatam 10.2.16):

"āviveśāṁśabhāgena mana ānaka-dundubheḥ – the expansion of Kṛṣṇa appeared in the mind of Ānaka-dundubhi, Vasudeva Mahārāja."

In the same way, Śrī Kṛṣṇa also appeared in the heart of Vrajeśvara Nanda Mahārāja, but there is a specific distinction between the two appearances. The partial manifestation of Śrī

Kṛṣṇa who appeared in Vasudeva's heart is called the full manifestation (pūrṇa-prakāśa), whereas the form who appeared in Vrajeśvara Nanda Mahārāja's heart is called the most complete form of Śrī Kṛṣṇa (pūrṇatama-prakāśa). Just before the appearance of Bhagavān Śrī Kṛṣṇa, Nanda Mahārāja began to have His darśana in his heart and everywhere else.

The appearance of Śrī Kṛṣṇa in the heart is not sufficient to attain Him as one's son, however. Intense parental prema is also absolutely necessary. Such pure fatherly love is only found in Vrajarāja Śrī Nanda Mahārāja. Bhagavān may appear as one's son, but unless pure parental love is present, this does not constitute a relationship in which one genuinely feels, "Kṛṣṇa is my son." Although Varāhadeva appeared from the nostril of Brahmā, He is not considered the son of Brahmā, because Brahmājī had no parental love for Him.

Knowledge of Kṛṣṇa's opulence is an obstacle for the spontaneous love based on a relationship resembling intimate relationships with dear ones in this world. Vasudeva has knowledge of Kṛṣṇa's opulence, and Vrajarāja Nanda has pure parental love. Śrī Kṛṣṇa is present according to the degree of one's prema. Since the highest pinnacle of prema is found in the gopīs, Śrī Kṛṣṇa is manifest to the superlative degree among them. Thus the purport of the ten-syllable mantra also ultimately refers to Nanda-nandana Śrī Kṛṣṇa.

ŚRĪLA BHAKTIVINODA ṬHĀKURA’S COMMENTARY:

ŚRĪ BRAHMA-SAṀHITĀ-PRAKĀŚINĪ-VṚTTI

pracura-siddhānta-ratna, saṅgrahe viśeṣa yatna

kori’ brahmā śrī-kṛṣṇe stavila

ei granthe sei stava, mānavera suvaibhava

pañcama adhyāye niveśila

śrī gaurāṅga kṛpā-sindhu, kali-jīvera eka bandhu

dakṣiṇātya bhramite bhramite

e ‘brahma-saṁhitā’-dhana, korilena uddharaṇa

gauḍa-jīve uddhāra korite

nānā-śāstra vicāriyā, tāra ṭīkā viraciyā

śrī jīva gosvāmī mahodaya

śrī gauḍīya-bhakta-gaṇe, mahā-kṛpā-pūrṇa mane

e grantha arpilā sadāśaya

sei vyākhyā anusāre, āra kichu balivāre

prabhu mora vipina-bihārī

ājñā dilā akiñcane, e dāsa harṣita mane

baliyāche kathā dui cāri

prākṛtāprākṛta bhedi,7 śuddha-bhakti-saha yadi

bhakta-gaṇa korena vicāra

kṛtārtha hoibe dāsa, puribe manera āśa

śuddha-bhakti hoibe pracāra

bhakta-jana-prāṇa-dhana, rūpa, jīva, sanātana

tava kṛpā samudra-samāna

ṭīkāra āśaya gūḍha, jāte bujhi āmi mūḍha

sei śakti karaha vidhāna

śrī jīva vacana-caya, puṣpakali śobhāmaya

prasphuṭita koriyā jatane

guru kṛṣṇe praṇamiyā, śuddha-bhakta-kore diyā

dhanya hoi – ei icchā mane

(7 An ability to differentiate between the mundane and the transcendental arises by the influence of bhakti. Only one endowed with such powers of discrimination is qualified to read and explain these commentaries in the line of Śrī Caitanya Mahāprabhu.)

It was by Śrī Kṛṣṇa's mercy that the four-headed Śrī Brahmā received the eighteen-syllable mantra through the medium of divine Sarasvatī (daiva-vāṇī). Then he performed worship by means of mantra-japa for a prolonged period of time. As a result of this worship, he received the kāma-gāyatrī-mantra through the sound of Kṛṣṇa's flute and attained twice-born status. Then he offered prayers to Śrī Kṛṣṇa with invaluable jewel-like statements that embodied the essential conclusions of the Vedas. For the benefit of all living entities, these precious jewels have been collected together in the jewelry box of this scripture, Śrī Brahma-saṁhitā, whose Fifth Chapter is especially full of the most valuable jewels. Śrī Śacīnandana Gaurahari, who is the ocean of compassion and the only friend of the living entities suffering in Kali-yuga, found this book while traveling in the holy places of Southern India, and carefully kept it with Him. Then,

after having many copies made, He gave it to His associates.

Later, Śrī Jīva Gosvāmī wrote a beautiful, comprehensive commentary on this book, full of examples and conclusions from various scriptures, and mercifully gave it to the devoted followers of Śrī Caitanya Mahāprabhu.

Considering Śrī Brahma-saṁhitā with Śrī Jīva Gosvāmipāda's commentary to be extremely beneficial for the devotees, my Gurudeva, Śrī Vipina-bihārī Gosvāmī, ordered me to write a further explanation of the aforementioned commentary in readily accessible language. Taking his order on my head, I have included several additional points of consideration in my Tātparya (purports). If the faithful devotees study this book with pure and simple hearts, keeping in mind the difference between the mundane (prākṛta) and the transcendental (aprākṛta), then this servant will consider his life successful and śuddha-bhakti will be propagated everywhere.

O Rūpa Gosvāmī, you are the life and soul of the devotees! O Sanātana Gosvāmī! O Jīva Gosvāmī! Your mercy is like an unlimited and fathomless ocean. The significance of your commentary on this Brahma-saṁhitā is also extremely profound. Therefore, have mercy on this foolish person. Kindly invest me with the power to comprehend this commentary and express its hidden meanings. The statements of Śrī Jīva Gosvāmipāda are elegant like a row of tender flowerbuds. It is my internal desire to make

those fragrant flowerbuds blossom so that, after offering praṇāma to śrī guru and Kṛṣṇa, I may offer them into the lotus hands of the śuddha-bhaktas.

PURPORT BY ŚRĪLA BHAKTIVINODA ṬHĀKURA (TĀTPARYA)

Only Śrī Kṛṣṇa, who is endowed with His own eternal names, form, qualities and pastimes, is the topmost transcendent reality. His eternal name, Kṛṣṇa, indicates the supreme existence, characterized by the attractive power of love. Śrī Kṛṣṇa's own eternal form is the embodiment of concentrated eternal existence, cognizance and bliss. His dark complexion is enchanting and He holds a flute in His two hands. Although He is the Supreme Master, by the influence of His inconceivable potency He appears in His original form in medium-sized or human-like proportions as a fresh youth, the best of dancers, in the simple dress of a cowherd boy, playing upon a flute. Therefore His eternal form is full of astonishing transcendental qualities that have the power to attract everything. He is naturally the supreme predominating male enjoyer with His own transcendental senses. All contradictory qualities, including features which could not ordinarily coexist, are simultaneously fully present and coexisting harmoniously within Him. Concentrated existence (sat), cognizance (cit) and bliss (ānanda) are exhibited most elegantly in Him.

His expansions, known as Īśvara, Paramātmā or Viṣṇu, who

manifest the material universes, are merely partial expansions of Śrī Kṛṣṇa's original form. Therefore only Śrī Kṛṣṇa can be called the Supreme Controller, Parameśvara. Although His transcendental senses and qualities are distinct from each other by the influence of His own inconceivable energy, they are combined together in their appropriate places to make the most beautiful, unprecedented spiritual form.

Śrī Kṛṣṇa's form is His self, and His self is His form; there is no difference between Śrī Kṛṣṇa's self and His form. The śrī vigraha of Śrī Kṛṣṇa is the very form of the condensed principle of eternality, cognizance and bliss (sac-cid-ānanda). Therefore the impersonal Brahman, which is the formless, diluted sac-cidānanda-tattva, is merely the bodily effulgence of the aforementioned condensed sac-cid-ānanda-tattva Śrī Kṛṣṇa, while the thumb-sized form of Paramātmā situated in the hearts of all living beings, who is the universal witness and regulator, is a partial expansion of that Supreme Absolute Truth Śrī Kṛṣṇa. Thus, the concentrated sac-cid-ānanda form of Śrī Kṛṣṇa is beginningless and without origin. He is the origin of Brahman and Paramātmā.

Śrī Kṛṣṇa's beauty shines splendidly through His pastimes as Go-pati (owner of the cows), Gopa-pati (the chief of the cowherds), Gopī-pati (the beloved of the gopīs), Gokula-pati (the protector of Gokula) and Goloka-pati (the Lord of Goloka). That very Śrī Kṛṣṇa, who is also served by numerous Lakṣmīs or

goddesses of fortune, is called Govinda.

Śrī Kṛṣṇa is the cause of all causes in the form of the dominant principle (puruṣa) and the predominated principle (prakṛti). The glance of His expansion, namely the puruṣa-avatāra Kāraṇodakaśāyī Mahā-Viṣṇu, inspires the inferior material nature to give birth to the mundane universes. Through the marginal energy of Kṣīrodakaśāyī Viṣṇu or Paramātmā, innumerable living entities are manifest, just as unlimited particles are manifest in the rays of the sun. This Brahma-saṁhitā establishes the ontology of Śrī Kṛṣṇa, and therefore the utterance of His names in this first verse constitutes the auspicious invocation of this book.

Verse 2

sahasra-patra-kamalaṁ

gokulākhyaṁ mahat-padam

tat-karṇikāraṁ tad-dhāma

tad-anantāṁśa-sambhavam

Anvaya

mahat-padam – the best of Śrī Kṛṣṇa's abodes, the residence of gogopa- gopī (the cows, cowherds and gopīs); gokula-ākhyam – called Gokula; sahasra-patra-kamalam – has the form of a thousand-petaled lotus; tat-karṇikāram – the pericarp, or central seed-vessel of that lotus;

tad-dhāma – is Śrī Kṛṣṇa's internal abode, where Śrī Nanda-Yaśodā and the other gopas and gopīs reside; tat – this Gokula; sambhavam – is manifest; ananta-aṁśa – by a special manifesting power of Ananta,

who is the plenary portion of Baladeva. (In other words the pericarp of the thousand-petaled lotus, which is the abode of Śrī Kṛṣṇa, is manifest from Baladeva, who is called Ananta in His plenary expansion.)

TRANSLATION

Śrī Gokula-dhāma is the superlative realm of Śrī Kṛṣṇa. It is eternally manifested by Śrī Baladeva, of whom Śrī Anantadeva is but a partial expansion. This eternal, transcendental abode of Gokula exists in the form of a divine lotus flower with thousands of petals. Śrī Kṛṣṇa's own residence is the pericarp,8 situated in the center of the whorl of that lotus.

(8 The Sanskrit word karṇikāram means the pericarp of a lotus flower. This is the central seed-vessel, which roughly resembles an inverted cone.)

ṬĪKĀ TRANSLATION

Śrī Kṛṣṇa's qualifications as the supreme controller, the embodiment of bliss, and the cause of all causes have been described in the previous verse. Now in this verse, His own eternal residence is being described. This abode of Śrī Kṛṣṇa, Gokula-dhāma, is exquisitely manifest in the form of a lotus flower with thousands of petals. The speciality of this place, which fulfills all desires like a wish-fulfilling gem, is that just as Śrī Kṛṣṇa is sac-cid-ānanda,

this abode is also sac-cid-ānanda. Just as Śrī Kṛṣṇa is allpervading, vast and all-illuminating, so this abode has similar qualities. This realm is called the supermost world of all, and it is also sometimes referred to as Mahā-Vaikuṇṭha.

In order that no one will harbor any doubts in this regard, it is said that the name of this abode is Gokula, or "the place that is inhabited by gopas and gopīs." In this context, it is stated in Śrīmad-Bhāgavatam (10.10.39): "bhagavān gokuleśvaraḥ – Bhagavān Śrī Kṛṣṇa is Gokula-pati, the Lord of Gokula." The same type of description has been made in this second verse of Brahma-saṁhitā, and we will proceed to elaborate upon it from this point on. The expansive, internal realm where Bhagavān Śrī Kṛṣṇa eternally resides with His associates, such as His father Nanda Mahārāja and His mother Yaśodā, has been called Gokula-dhāma.

Thus, the abode where Śrī Kṛṣṇa resides along with all the inhabitants of Vraja is also described here. Then, to acquaint us with the constitutional nature of that abode, it is said to be manifested by Śrī Anantadeva, a partial expansion of Śrī Balarāma.

Here in this verse, the word sambhava may be taken to indicate āvirbhāva-viśeṣa (the special appearance of the divine abode), in the sense that it is eternally manifested by a personal expansion of Śrī Baladeva. Following this understanding, anantāṁśa then refers to Ananta, the partial expansion of Baladeva.

Alternatively, one may interpret this expression to mean “whose partial expansion is Ananta,” namely Śrī Baladeva. Thus the sense becomes, “That abode is the residence of Śrī Baladeva, who lives there along with Śrī Kṛṣṇa.”

TĀTPARYA

Goloka-dhāma or Gokula is not any kind of created material place. Rather, it is eternally manifest. This divine abode has been called anantāṁśa-sambhavam to indicate that it is manifest from the śaiṣī-śakti (Bhagavān Śeṣa’s potency) of Śrī Kṛṣṇa, who is unlimited in nature. The purport is that this abode is manifested by Baladeva Prabhu, whose partial expansion is Anantadeva or Śeṣa Bhagavān. Śrī Kṛṣṇa’s pastime expansion, Śrī Baladeva, is the reservoir or shelter of this śaiṣī-śakti, and all spiritual and material universes have manifested from Him.

Śrī Baladeva’s unlimited nature is exhibited in two ways: first, spiritual infinity manifest as unlimited transcendental abodes; and secondly, mundane infinity manifest as unlimited, inert material worlds. An analysis of the material worlds, which comprise one-fourth of Bhagavān’s opulence, will be presented later, in the appropriate place. The infinite spiritual manifestation with its unlimited transcendental worlds comprises three-fourths of Bhagavān’s opulence, and is untouched by lamentation, mortality and fear. It is fully illuminated, being entirely composed of

completely pure, conscious existence. This manifestation of transcendental magnificence is called the immensely opulent spiritual realm, Mahā-Vaikuṇṭha or Paravyoma-dhāma. This Mahā-Vaikuṇṭha-dhāma is completely beyond the purview of the inert material nature, and exists splendidly and forever in the midst of the transcendental effulgence (brahmajyoti) on the other side of the Virajā.

This transcendental abode also has two features, namely the upper and lower manifestations. The higher feature is the realm of human-like sweetness (mādhurya), and the lower is the realm of extraordinary opulence (mahā-aiśvarya). The manifestation that is characterized by sweetness is known as Goloka-dhāma or Gokula-dhāma. This divine abode, which is divided into various subsections according to specific devotional mellows, is exceedingly elegant and charming. It is also sometimes called Mahā-Nārāyaṇa-dhāma or Mūla-Nārāyaṇa-dhāma. Therefore, the Gokula aspect of Goloka9 *(9There are different prakoṣṭhas (chambers) within Goloka, wherein different types of relationships between Śrī Kṛṣṇa and His devotees predominate. Goloka in the spiritual realm is full of opulence, but within Goloka there is also an inner section called Gokula, which is predominated by sweetness. This is described in detail later in this book.)* is the most excellent abode of all. This one abode is resplendently situated in the spiritual realm in the form of Goloka, and in the material world in the form of Gokula.

In his Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmipāda has

written a śloka which reconciles the entire body of scripture:

yathā krīḍati tad-bhūmau
goloke 'pi tathaiva saḥ
adha urddhatayā bhedo
'nayoḥ kalpate kevalam

Just as Kṛṣṇa performs His playful pastimes in Gokula in the material universe, similarly He also performs the same pastimes in the Goloka of the upper region. Therefore, there is no difference between Goloka and Gokula.

One should simply understand that whatever is situated in Goloka-dhāma in the spiritual realm is also splendidly present in Gokula, Śrī Kṛṣṇa's place of pastimes within the material universe. Śrīla Jīva Gosvāmī has written in the glossary of Ṣaṭsandarbha: "goloka-nirūpaṇaṁ; vṛndāvanādīnāṁ nitya-kṛṣṇa-dhāmatvaṁ; goloka-vṛndāvanayor ekatvaṁ ca – Goloka and Gokula are non-different, but by the influence of Śrī Kṛṣṇa's inconceivable potency, Goloka is situated in the highest territory of the spiritual universe, and the Gokula that is located in Mathurā-maṇḍala is situated in the mundane universe of the onefourth manifestation that has arisen from the material energy." If the transcendental abode is of the three-fourths manifestation, how can it be situated in the inferior material world of the onefourth manifestation? This cannot be understood by the meager intelligence of a conditioned soul; one can only become

acquainted with this truth by the influence of Śrī Kṛṣṇa's inconceivable potency. Gokula is a transcendental abode, so although it is manifested in this universe of five material elements, it is not confined by any kind of limitation that might be imposed by mundane time and space. Its unlimited, radiant existence is the supreme principle of Vaikuṇṭha, but the material senses and intelligence of the conditioned soul perceive the transcendental Gokula in a mundane way, because the conditioned soul is always absorbed in the inert material nature.

A cloud may cover the eyes of an observer, but it cannot cover the sun. Still, a person in the shade of that cloud sees, by ordinary vision, that the sun is covered by a cloud. Similarly, the conditioned soul, whose senses and intelligence are covered by material defects, inevitably superimposes the qualities of the material nature upon the transcendental abode of Gokula. Only one whose relationship with material nature has already been completely severed as a result of extremely good fortune can have a vision of Goloka in Gokula, and of Gokula in Goloka. The impersonal knowledge that is derived from the philosophical process of the gradual elimination of the material (neti neti) gives rise to satisfaction in the self, but such enlightenment can never afford one a vision of the transcendental realm that is situated above the non-differentiated Brahman. The impersonal Brahman is only a limited feature of the knowledge (cit) aspect

of sac-cid-ānanda.
Thus, it is impossible to see Goloka or Gokula through the endeavor for impersonal knowledge because, in their search for the Absolute Truth, the adherents of such dry knowledge rely on their own subtle power of vision, rather than depending on the mercy of Kṛṣṇa, which is imbued with inconceivable potency. The endeavors for knowledge of the nature of the self are also useless in the matter of attaining Goloka Vṛndāvana. Similarly, endeavors in the yoga system, which comprise a limb of karma, also do not deserve Kṛṣṇa's mercy. Thus, these two types of endeavor cannot give rise to realization of the transcendental pastimes, which are situated above the oneness of impersonal liberation, and are separate from it. Only those who take exclusive shelter of the process of pure, unalloyed devotional service (śuddha-bhakti) are competent to receive Śrī Kṛṣṇa's mercy, which is endowed with inconceivable potency. One's relationship with material nature is dispelled only by Śrī Kṛṣṇa's mercy. Then the good fortune to have a vision of Gokula will arise.
The perfection of bhakti is also of two types: svarūpa-siddhi and vastu-siddhi. In the stage of svarūpa-siddhi, Goloka is seen in Gokula; and in the stage of vastu-siddhi, Gokula is seen in Goloka. This is an extremely confidential mystery. The attainment of the first rays of the sun of prema is called svarūpasiddhi.
After svarūpa-siddhi, both the gross and subtle material

coverings of the sādhaka-jīva are removed by the mercy of Kṛṣṇa, and he then takes birth as an associate of Śrī Kṛṣṇa in the place of His pastimes. This is called vastu-siddhi. Whatever one's level of realization may be, as long as one has not attained perfection, Gokula will be seen as different from Goloka. Śrī Gokula, the unique seat of transcendental pastimes, is Śrī Kṛṣṇa's eternal abode, which is replete with endless varieties of enthralling features and fashioned in the shape of a lotus with thousands of petals.

BHĀVĀRTHA

Brahmājī has defined the intrinsic form and nature of the transcendentally sportive Śrī Kṛṣṇa, and now he is describing Gokula, the supramundane seat of Kṛṣṇa's pastimes. Śrī Gokulamaṇḍala, whose svarūpa (intrinsic form) resembles a thousandpetaled lotus flower, is the eternal adode of Bhagavān Śrī Kṛṣṇa, the son of Nanda Mahārāja. The soil there is made of desirefulfilling gems (cintāmaṇi), so Gokula has the form of a lotus made of cintāmaṇi. It is called mahat-padam, which means "the greatest or most excellent place of all." Alternatively, the word mahat (great) can indicate that Śrī Kṛṣṇa is Mahā-Bhagavān, the ultimate feature of God. His pada (abode) is the topmost portion of Mahā-Vaikuṇṭha. This is the sense of the word mahat.

One may object, "But the word pada can be interpreted in so many ways." In order to dispel this doubt, it has been stated definitively by the use of the adjective mahat that this pada (abode) is called Gokula. Here, in the conventional sense the

word gokula means the abode of the gopas, or cowherd community. According to the logic of rūḍhir yogam apaharati, wherein the conventional meaning steals usage from the other legitimate interpretations, the word gokula is understood to mean the abode of go and gopa (the cows and cowherd community); however, other interpretations are not invalid. With this intention, it has been stated in Śrīmad-Bhāgavatam (10.10.34): "bhagavān gokuleśvaraḥ – Bhagavān Śrī Kṛṣṇa is the Lord of Gokula." Thus, it is appropriate that such an explanation has also been made in Śrīmad-Bhāgavatam, a favorable scripture that was manifest later. Gokula-dhāma is a worthy residence for Śrī Kṛṣṇa and the Vrajavāsīs such as Nanda and Yaśodā, and that is why the word mahat has been used.

Now the meaning of mahat-pada is being explained in terms of its svarūpa (intrinsic form and nature). Gokula can be called the mahat-pada because it is manifested from Ananta, an expansion of Śrī Baladeva, or because it has arisen from an intensified portion of spiritual effulgence. Alternatively, Gokula-dhāma may be called mahat-pada because it is the residence of Śrī Balarāma, of whom Ananta is a mere part. Gokula has also been called mahad-dhāma because of Śrī Kṛṣṇa's appearance in the pericarp of that thousand-petaled lotus.

Verses 3–4

karṇikāraṁ mahad-yantraṁ

ṣaṭ-koṇaṁ vajra-kīlakam

ṣaḍ-aṅga-ṣaṭ-padī-sthānaṁ

prakṛtyā puruṣeṇa ca

premānanda-mahānanda

rasenāvasthitaṁ hi yat

jyotī-rūpeṇa manunā

kāma-bījena saṅgatam

tat-kiñjalkaṁ tad-aṁśānāṁ

tat-patrāṇi śriyām api

Anvaya

karṇikāram – the center of that thousand-petaled lotus which is the

central part of Vraja; mahad-yantram – is a great and unique mystic

device; ṣaṭ-koṇam – with six corners; vajra-kīlakam – of which Śrī

Kṛṣṇa, who is completely transcendental and who is the possessor of all potencies, is the pivot in the form of a thunderbolt, which is as brilliant as a diamond; ṣaḍ-aṅga-ṣaṭ-padī-sthānam – in that place is manifest the king of mantras, composed of eighteen syllables with six limbs in six divisions; prakṛtyā puruṣeṇa ca – and therein are situated the original potency and the original enjoyer; yat hi premānandamahānanda- rasena avasthitam – that Gokula, whose nature is the bliss of pure, spiritual love, is the abode of supremely blissful transcendental mellows; saṅgatam – it is endowed; kāma-bījena – with kāmabīja; jyotī-rūpeṇa – and the effulgent; manunā – kāma-gāyatrī-mantra;

tat-kīñjalkam – the saffron filaments of the lotus; tad-aṁśānām – are

the supremely loving devotees, who are personal expansions of Śrī Kṛṣṇa's svarūpa, and who are none other than Kṛṣṇa's intimate (svajātīya) gopas; tat-patrāṇi – all the leaves of the lotus; śriyām api – are the groves of Śrī Kṛṣṇa's beloveds headed by Śrī Rādhā.

TRANSLATION

The pericarp, or central part of that transcendental lotus, is Śrī Kṛṣṇa's abode. It is characterized by a six-pointed device (yantra), presided over by the predominated and predominating principles (prakṛti and puruṣa). Like a diamond, the omnipotent, radiant, transcendental kṛṣṇatattva is present as the central pivot. The eighteen-syllable king of mantras, which has six integral parts in six sections, is manifest in the form of a hexagonal place with six divisions.

This pericarp of the eternal abode called Gokula is the sixpointed realm of Śrī Kṛṣṇa's residence. The filaments are the residences of Śrī Kṛṣṇa's supremely loving parts and parcels, the intimate gopa friends who consider Him their very own. They beautify all four directions, forming an enclosure. The expanded petals of this lotus are the special sub-forests of the divine abode that belong to Śrī Kṛṣṇa's beloved Śrī Rādhā and the other gopīs.

ṬĪKĀ TRANSLATION

In these two verses, starting from karṇikāram, there is a description of the chief seat among the many seats of the divine eighteen-syllable king of great mantras, which is attended by all other mantras. The setting of this seat is characterized by a vast device, whose facsimile is drawn everywhere in the form of a symbolic diagram (yantra) for the sake of formal worship. Now the svarūpa of that device is being described.

This yantra has six corners, which are made by the overlapping of two mutually reversed triangles, and the middle is decorated by the pivot in the form of a brilliant thunderbolt. The purport is that the central portion of the thousand-petaled lotus is embellished by a diamond stud in the form of the bīja-mantra (klīṁ). In this mantra (verse 3), the syllable ca indicates the four-letter kāma-bīja, which is situated as the central pivot of the pericarp. What is the necessity of the six points? In response to this question, it is said that these six limbs constitute the locations of the sixfold integral parts of the divine eighteen-syllable invocation. Therefore the yantra is exhibited with six corners, and is presided over by the predominated and predominating principles (prakṛti and puruṣa). Prakṛti is present as the abode of the mantra. That prakṛti is also Śrī Kṛṣṇa in person. He has been called prakṛti in this context because He is the cause of prakṛti.

In remembering the presiding deity of this mantra, it is stated

thus: kṛṣṇaḥ prakṛtiḥ. The significance is that Kṛṣṇa is prakṛti. Puruṣa also refers to the personality who is present in the form of the presiding deity of the mantra. Therefore, in this mantra, Śrī Kṛṣṇa presides as prakṛti and puruṣa. He is experienced in four ways: as the cause of the mantra, as the syllables of the mantra, as the presiding deity of the mantra, and as the personality who is to be worshiped by the mantra. Among these four conceptions, Śrī Kṛṣṇa is presented here as the cause of the mantra and the presiding deity of the mantra, and He has been described previously as the worshipable deity (ārādhya-devatā) in the verse īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ. How He is experienced in the form of syllables will be mentioned later in the verse kāmaḥ kṛṣṇāya (verse 24).

In the Hayaśīrṣa-pañcarātra, it is stated, "O brāhmaṇa, enlightened visionaries of the truth say that the words of a mantra and one who is indicated by those words – that is, the mantra itself and its deity – are one, or non-different."

In the Gopāla-tāpanī Upaniṣad, it is also stated, "Just as the air within the body is one, and yet is known by various names and forms – such as prāṇa, apāna, udāna, vyāna and samāna – similarly Bhagavān Śrī Kṛṣṇa, the benefactor of the universe, is also present in five integral parts in the form of mantra."

There are some rare references mentioning that the presiding deity of this mantra is Durgā-devī. This is because potency and

the possessor of potency are non-different. For example, in the Gautamīya-tantra, it has been stated:

yaḥ kṛṣṇaḥ saiva durgā syād
yā durgā kṛṣṇa eva saḥ
anayor antarādarśī
saṁsārān no vimucyate

Kṛṣṇa is Durgā and Durgā is Kṛṣṇa. Those who see any difference between these two are never liberated from the endless chain of birth and death.

Therefore, in this quotation, Śrī Kṛṣṇa's own internal potency has been referred to by the name of Durgā. This Durgā is not the Durgā who is a partial manifestation of māyā. In the Nirukti dictionary it is mentioned: "kṛcchreṇa durārādhanādi-bahuprayāsena gamyate jñāyate – that personality who is known with great endeavor by the performance of extremely severe sādhana is called Durgā."

It is also stated in the Nārada-pañcarātra:

jānāty ekā parā kāntā
saiva durgā tadātmikā
yā parā paramā śaktir
mahā-viṣṇu-svarūpiṇī
yasyā vijñāna-mātreṇa
parāṇāṁ paramātmanaḥ
muhūrtād eva devasya

prāptir bhavati nānyathā

ekeyaṁ prema-sarvasvabhāvā

śrī-gokuleśvarī

yathā mugdhaṁ jagat sarvaṁ

sarva-dehābhimāninaḥ

She who is the highest, most excellent potency, or Mahā-Viṣṇusvarūpiṇī, whose very self is Kṛṣṇa (kṛṣṇātmikā), and who is the best of all His beloveds, is called Durgā. One who realizes Her surely attains the supreme Paramātmā, Bhagavān Śrī Kṛṣṇa, in less than a moment; there is not even the slightest doubt in this regard. She is Gokuleśvarī Śrī Rādhā, the full embodiment of spontaneous love and the personification of mahābhāva. Bhagavān Śrī Kṛṣṇa, who is the supreme īśvara of all existence and the God among gods, is attained by Her mercy. Śrī Rādhā is Kṛṣṇa's internal potency, and She performs worship of Her most beloved Śrī Kṛṣṇa with the entire wealth of Her devotion and service. [Alternatively, Her most beloved Śrī Kṛṣṇa always engages in Her worship with the entire wealth of His devotion and service.] That very Śrī Rādhā, the dearmost internal potency of Bhagavān, is known only to those who perform extraordinarily difficult worship. Therefore, saintly persons refer to Śrī Kṛṣṇa's beloved mistress of undivided rasa by the name of Durgā.10 *(10 The name Durgā is derived from duḥ, meaning difficult, and gā, meaning to go.)* His covering potency, Mahāmāyā, is the controller of all the mundane worlds, and it covers and bewilders the entire population of living beings who identify with

their material bodies.

The following statement by Śrī Durgā can be found in the Sammohana-tantra:

yan nāmnā nāmni durgāhaṁ
guṇair guṇavatī hy aham
yad vaibhavān mahā-lakṣmī
rādhā nityā parādvayā

The name Durgā, by which I am known, is Her name. The qualities for which I am famous are Her qualities. The majesty with which I am resplendent is Her majesty. That Mahā-Lakṣmī, Śrī Rādhā, is non-different from Śrī Kṛṣṇa. She is His dearmost sweetheart and the crest-jewel of His beloveds.

Thus, the svarūpa that is the embodiment of transcendental love, bliss and supremely ecstatic transcendental mellows, who is the pinnacle of mahābhāva and who is the self-illuminating effulgence in the form of mantra, is called Śrī Rādhā. The expression kāma-bījena saṅgatam means that kāma-bīja is included in that mantra which is the origin of all others, kāmagāyatrī. However, in some places it is stated that kāma-bīja is completely independent of the gāyatrī-mantra.

In this way, after describing Śrī Kṛṣṇa's divine abode, Śrī Brahmā describes the covering of that abode in the half śloka beginning with the words tat kiñjalkam (verse 4). If the dhāma is in the form of the pericarp of a lotus, then the filaments of that

lotus form the lines of its enclosure. The word kiñjalka (filaments) has been used to indicate that there is a row of peaks, or that the lines of the enclosure are endowed with peaks, which surround the dhāma in all four directions. One should also understand the expression tat-tad-aṁśānām to indicate the Supreme Personality Śrī Kṛṣṇa's expansions such as His gopa and gopī associates.

Gokula is that abode in which Śrī Kṛṣṇa resides with His intimate associates who have a similar mood and are the vessels of the highest love. In describing Gokula, the abode of such associates, Śrīmat Kṛṣṇa-dvaipāyana Vedavyāsa said:

evaṁ kukudminaṁ hatvā
stūyamānaḥ sajātibhiḥ
viveśa goṣṭhaṁ sabalo
gopīnāṁ nayanotsavaḥ

Śrīmad-Bhāgavatam (10.36.15)

After the killing of Vṛṣabhāsura, Śrī Kṛṣṇa, who is a festival for the eyes of the gopīs, entered the cowherd village along with Baladeva. At that time the cowherd folk began to praise Him with poetry of their own composition.

The petals of this lotus are the abodes of His most beloved sweethearts, the gopīs headed by Śrī Rādhā, and are in the form of sub-forests. That Śrī Kṛṣṇa's beloveds are called gopīs has been clearly stated by the use of the word gopī in His mantra, and

among all the gopīs, Śrī Rādhā is the most excellent. Just as Śrī Kṛṣṇa is the origin of everything, while being personally without beginning, similarly Śrī Rādhā, being non-different from Śrī Kṛṣṇa, is also the origin of everything, while being without origin Herself.

It is therefore stated in the Gautamīya-tantra:

devī kṛṣṇamayī proktā

rādhikā para-devatā

sarva-lakṣmīmayī sarvakāntiḥ

sammohinī parā

Śrī Rādhikā is the Supreme Goddess (para-devatā), the exclusive abode of Kṛṣṇa's loving pastimes (Devī), and the shelter of all goddesses of fortune (Mahā-Lakṣmī). She is the most beautiful. Her inside and outside are nothing but Kṛṣṇa, and She is incessantly absorbed in Kṛṣṇa. She is the embodiment of all splendor, and is the enchantress of Śrī Kṛṣṇa's heart.

Furthermore, Śrī Rādhikā is the supreme ruler of Vṛndāvana, as stated in the Matsya Purāṇa:

vārāṇasyāṁ viśālākṣī

vimalā puruṣottame

rukmiṇī tu dvārāvatyāṁ

rādhā vṛndāvane vane

Viśālākṣī reigns in Vārāṇasī, Vimalā-devī in Puruṣottama-dhāma, Rukmiṇī in Dvārakā and Śrī Rādhā in Vṛndāvana.

Similarly, it is also stated in the Ṛk-pariśiṣṭa: "rādhayā mādhavo devo mādhavenaiva rādhikā vibhrājante janeṣvā – the handsomeness of Mādhava is enhanced by Rādhā, and the exquisite loveliness of Rādhā is heightened by Mādhava."

Tatra patrāṇām: One should understand that in the central section where the lotus petals of that Gokula-dhāma join together, there is a multitude of paths as well as the residences and pastures of the cows. Gokula is one undivided lotus flower in which everything is incorporated. Thus, dairy farming is also splendidly present there. Gokula-dhāma is described as a thousand-petaled lotus in other places in śāstra as well. For example:

sahasrāraṁ padmaṁ dala-tatiṣu devībhir abhitaḥ parītaṁ gosaṅghair api nikhila-kiñjalka-militaiḥ. kavāṭe yasyāsti svayam akhilaśakti-prakaṭita-prabhāvaḥ sadyaḥ śrī-parama-puruṣas taṁ kila bhaje.

Gokula-dhāma is a thousand-petaled lotus, on whose petals are situated the residences of the gopīs. There are dwellings for innumerable cows in all four directions. I render service to the Supreme Personality, Śrī Kṛṣṇa, the son of the Chief of Vraja, who is radiantly present along with all His beloved gopīs on the pericarp of the transcendental lotus.

Here it is correct to read the expression go-saṅghaiḥ as gosaṅkhyaiḥ. Thus it is understood to indicate the community of gopas, because the Amara-koṣa dictionary has described many meanings of the word go, such as gopī (cowherd damsel), gopāla

(cowherd), go-saṅkhya (community of cowherds), godhu (one who milks cows), gābhīra (calf) and ballava (cowherd boyfriend). The central part of the pericarp, situated in the middle of the lotus, is indicated by the word kavāṭa. The fundamental purport of this verse is that Śrī Kṛṣṇa is the supreme predominator and enjoyer, who eternally manifests His influence through His diverse potencies.

TĀTPARYA

Śrī Kṛṣṇa's pastimes are of two types: manifest and unmanifest. The vṛndāvana-līlā that are exhibited to the eyes of ordinary people are called manifest pastimes, and the pastimes that are not visible to material eyes are called unmanifest pastimes. In Goloka, the unmanifest pastimes are perpetually occurring. When Śrī Kṛṣṇa so desires, those unmanifest pastimes become visible to material eyes in Gokula. At such times they are called manifest pastimes.

In Kṛṣṇa-sandarbha Śrīla Jīva Gosvāmipāda has said: "*aprakaṭa-līlātaḥ prasūtiḥ prakaṭa-līlāyām abhivyaktiḥ* – the manifest pastimes are a revelation of the unmanifest pastimes."

Furthermore, it is stated in Kṛṣṇa-sandarbha: *"śrī vṛndāvanasya prakāśa-viśeṣo golokatvam, tatra prāpañcika-loka-prakaṭa-līlāvakāśatvenāvabhāsamānaṁ prakāśo goloka iti samarthanīyam*

– the pastimes of Goloka remain in an unmanifest state in the

special manifestation of Goloka within this material universe, called Vṛndāvana. Those pastimes are manifested whenever there is an opportunity." Therefore, Śrī Rūpa Gosvāmipāda has reconciled this subject in his Laghu-bhāgavatāmṛta (5.498):

yat tu goloka-nāma syāt
tac ca gokula-vaibhavam
tādātmya-vaibhavatvaṁ ca
tasya tan-mahimonnateḥ

The higher aspect of the greatness of Gokula is its non-difference from Goloka. Thus Goloka is simply the greatness or vaibhava of Gokula.

Although Śrī Kṛṣṇa's pastimes are not always manifest in Gokula, they are eternally manifest in Goloka-dhāma.

This mystery is such that Goloka and Vṛndāvana (Gokula) are both one and the same tattva; there is no difference between them. One is above, in the spiritual realm, and the other manifests or appears below, in the material world. However, from the angle of vision of one special conception, just as Gokula is in Mathurā-maṇḍala, Vṛndāvana is also present in Goloka. According to this specialized deliberation, Goloka is considered to be only the external manifestation of Vṛndāvana. There is sameness between these two abodes from the perspective of līlā, in which case a difference is seen only in regard to manifest and unmanifest pastimes. Śrī Kṛṣṇa's līlā is eternally manifest in Goloka.

Yet, from the point of view of differentiation, one will observe that the pastimes of Goloka are integrated with a reverential mood, whereas the pastimes of Vṛndāvana are integrated with pure human-like sweetness. That is why Goloka has been called the vaibhava or greatness of Gokula.

The unmanifest pastimes of this Goloka that are revealed to the conditioned soul are of two types. The purport is that there are two types of process adopted by practicing devotees in order to realize these pastimes. One is mantramayī-upāsanā and the other svārasikī-upāsanā. These will now be explained.

Śrī Jīva Gosvāmī has stated: "tat tad ekatara sthānādi; niyatasthitika evaṁ tat-tan-mantra-dhyānamayaḥ; mantramayīupāsanā is the process in which any one particular pastime, which is situated in one location, is being contemplated continuously by means of a mantra, and the worship of that pastime is being accomplished by this method." The pastimes in which various types of spontaneous playful revelry are strung together of their own accord in an uninterrupted succession extending over several locations are called svārasikī or svābhāvikī, meaning "natural."

This verse explains both mantramayī-upāsanā and svārasikīupāsanā. The first meaning (indicating mantramayī-upāsanā) is as follows. In the līlā indicated by eighteen syllables, the bases of the mantra, which are arranged in different places, manifest

only one particular līlā of Kṛṣṇa. For example: klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā. This mantra has six limbs made of the following components: (1) kṛṣṇāya, (2) govindāya, (3) gopījana, (4) vallabhāya, (5) svā and (6) hā. The mantra is formed when these six parts are arranged in sequence one after the other.

The six-pointed mahā-yantra is as follows. The kāma-bīja, klīṁ, is situated in the middle of the diagram as the pivot. If one draws the yantra in this way and meditates on the transcendental tattva, knowledge of reality arises in the heart, as it did for Mahārāja Candradhvaja. The Gautamīya-tantra gives the following instruction: "svā-śabdena ca kṣetrajño heti cit-prakṛtiḥ parā – the word svā indicates the individual jīvātmā, who is the knower of his own field of activities, and hā indicates the spiritual dominated potency, the eternal nature of the jīva."

According to Śrī Hari-bhakti-vilāsa (1.87): "uttarād govindāyety asmāt surabhiṁ gojātim. tad-uttarād gopījanety asmād vidyāś caturdaśa. tad-uttarād vallabha – the word govindāya after the word klīṁ indicates Śrī Kṛṣṇa, who is known as Govinda because He tends the surabhī cows and nurtures their pleasure. After that, the word gopījana indicates the society of Vraja gopīs, who are the embodiments of the fourteen types of knowledge of Śrī Kṛṣṇa's internal potency. Then the word vallabhāya indicates that Śrī Kṛṣṇa, the lover of those gopīs, is the paramour hero of

Vraja.” When worship is performed by mantra through meanings such as these, realization awakens of a līlā occuring in one location. This is the purpose of mantropāsanā. The general meaning is that those who cherish the exclusive aspiration to enter into Kṛṣṇa’s transcendental pastimes will engage in Kṛṣṇa’s service in accordance with their own svarūpa by incessantly cultivating their particular relationship with Him, which gives rise to bhaktirasa. The living entity’s relationship with Kṛṣṇa is established when realized knowledge of the following six svarūpas arises:

(1) Kṛṣṇa’s svarūpa (intrinsic form and nature), (2) the svarūpa of His transcendental pleasure pastimes, (3) the svarūpa of His associates, the gopīs, (4) the svarūpa of unconditional surrender of the self to Kṛṣṇa, following in the wake of the gopīs, (5) the svarūpa of the pure soul in full spiritual cognizance and (6) the svarūpa of service to Kṛṣṇa. The happiness of service to Bhagavān is the only relishable mellow. It is accomplished by an unwavering conviction in the process of bhakti, whose very nature is such that the soul becomes established in the following relationship: “The ultimate shelter is the Supreme Enjoyer, Śrī Kṛṣṇa, and I am the predominated or enjoyed principle in the form of a maidservant of Śrī Rādhā.” This is the essential purport of the verse.

In the stage of sādhana, when bhakti is initiated by the material senses, the practicing devotee realizes the type of pastime in

Goloka or Gokula that is the object of meditation by mantra (mantropāsanā-dhyānamayī-līlā). In the stage of perfection, the perfect devotee realizes the pastimes of Goloka or Gokula in their feature of totally uninhibited revelry. This is the condition of affairs in Goloka or Gokula; it will be revealed gradually.

The expression jyotī-rūpeṇa manunā in verse 3 indicates that the transcendental meaning may be illuminated or realized in the mantra. Having integrated pure kṛṣṇa-prema in the form of transcendental amorous love in this mantra, the practicing devotee who goes on rendering service becomes situated in the form of a perfect associate of Śrī Kṛṣṇa, and realizes the astonishing mellows of the greatest blissful love (premānanda-mahānandarasa). This type of eternal līlā is always radiant in Goloka.

The shape of the transcendental Gokula resembles a fully blossomed lotus flower, whose central pericarp has a six-pointed shape. Within this lies the embodiment of the purport of the eighteen-syllable mantra, namely śrī rādhā-kṛṣṇa-tattva, surrounded by Their direct bodily expansions, the attendant gopīs who are manifested by the internal potency. Here Śrī Rādhā-Kṛṣṇa Yugala are the full manifestation of the seed of the mantra.

It is stated in the Uttara-gopāla-tāpanī Upaniṣad (13):

tasmād oṁkāra-sambhūto
gopālo viśva-sambhavaḥ
klīm-oṁkārasya caikatvaṁ

paṭhyate brahma-vādibhiḥ

Oṁkāra, the sacred syllable oṁ, is the perfect and complete truth, the combination of potency and the possessor of potency, Gopāla, from whom the entire universe has arisen. Those who know the Absolute Truth, Brahman, regard oṁkāra and klīṁ as synonyms.

Consequently, oṁkāra is Gopāla and klīṁ is also oṁkāra.

Therefore kāma-bīja indicates rādhā-kṛṣṇa-tattva.

Verse 5

catur-asraṁ tat-paritaḥ
śvetadvīpākhyam adbhutam
catur-asraṁ catur-mūrteś
catur-dhāma catuṣ-kṛtam
caturbhiḥ puruṣārthaiś ca
caturbhir hetubhir vṛtam
śūlair daśabhir ānaddham
ūrddhādho dig-vidikṣv api
aṣṭabhir nidhibhir juṣṭam
aṣṭabhiḥ siddhibhis tathā
manu-rūpaiś ca daśabhir
dik-pālaiḥ parito vṛtam

śyāmair gauraiś ca raktaiś ca

śuklaiś ca pārṣadarṣabhaiḥ

śobhitaṁ śaktibhis tābhir

adbhutābhiḥ samantataḥ

Anvaya

tat-paritaḥ – surrounding Gokula; adbhutam – is an astonishing; caturasram – quadrangle; śvetadvīpa-ākhyam – named Śvetadvīpa; caturasram – having four corners; catuḥ-kṛtam – it is divided into four parts; catuḥ-dhāma – which are the four abodes; catuḥ-mūrteḥ – of the four deities: Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; caturbhiḥ puruṣa-arthaiḥ – with the four attainments of human life, namely religiosity, economic development, sense gratification and liberation; ca vṛtam caturbhiḥ hetubhiḥ – and endowed with the four Vedas: Ṛg, Sāma, Yajuḥ and Atharva, which are of the nature of mantra; ānaddham api – and (that abode) is held; dik-vidikṣu – in all directions: east, west, north, south, north-east, north-west, south-east and southwest; ūrddha-adhaḥ – above and below; śūlaiḥ daśabhiḥ – by ten spears; juṣṭam – it is surrounded (in the eight directions); aṣṭabhiḥ nidhibhiḥ – with the eight jewels: mahāpadma, padma, śaṅkha, makara, kacchapa, mukunda, kunda and nīla; aṣṭabhiḥ siddhibhiḥ tathā – and with the eight perfections: aṇimā, laghimā, mahimā, garimā, īśitva, vaśitva, prāpti and prākāmya; paritaḥ – it is surrounded; vṛtam – and protected; daśabhiḥ dik-pālaiḥ – by the ten protectors of

the directions (headed by Indra), who are of the nature of mantra; śobhitam – (that abode of Śvetadvīpa) is beautified; pārṣada-ṛṣabhaiḥ – by the Lord's exalted associates; śyāmaiḥ – whose bodily hues are bluish black; gauraiḥ ca – and golden; raktaiḥ ca – and red; śuklaiḥ ca – and white; samantataḥ – and who are accompanied; tābhiḥ adbhutābhiḥ śaktibhiḥ – by their astonishing potencies (headed by Vimalā).

TRANSLATION

The identity of Gokula's surrounding area is being presented. In the four directions beyond Gokula lies a wonderful, four-cornered place called Śvetadvīpa. Śvetadvīpa is divided into four sections in the four directions, and each section is the abode of one of the presiding deities: Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These four abodes are adorned with the four objectives of life, namely religiosity, economic development, sense gratification and liberation, and the causes of those four objectives, namely the four Vedas (Ṛg, Yajur, Sāma and Atharva), which are composed of mantras. They are surrounded in eight directions and above and below by ten lances. The eight directions are ornamented with the eight jewels known as mahāpadma, padma, śaṅkha, makara, kacchapa, mukunda, kunda and nīla. Ten guardians in the form of mantras are present in the

ten directions, which are all beautified by blackish, golden, red and white associates of Bhagavān, along with the host of wondrous potencies headed by Vimalā.

ṬĪKĀ TRANSLATION

After the description of Gokula, its surrounding area is now being described in four verses. Beyond Gokula lies an exceedingly miraculous, four-cornered abode called Śvetadvīpa.

Although only Śvetadvīpa is mentioned here, one should also understand it to be Goloka. Actually, Śvetadvīpa is also a term for Gokula. All places are within that region known as Śvetadvīpa or Gokula. The employment of yet another special nomenclature indicates that all locations are included within its jurisdiction. The interior region is Vṛndāvana. Different names such as Śvetadvīpa, Goloka, Gokula, Vṛndāvana, Vraja and so on are used because of the different meanings carried by the various names. This Śvetadvīpa which is the outer covering of Goloka is different from the Śvetadvīpa situated in Gokula,11 *(11 The Śvetadvīpa within Gokula is that place where Śrī Śacīnandana Gaurahari manifests His eternal pastimes, and is manifest in this world as Śrīdhāma Navadvīpa.)* which will be described separately. Vṛndāvana-dhāma is within the quadrilateral realm.

For example, it is stated in the Svāyambhuva-āgama: "dhyāyet tatra viśuddhātmā idaṁ sarvaṁ krameṇaiva – the sādhaka whose heart is pure will meditate on all of the following one after another." Later, it is further stated: "vṛndāvanaṁ kusumitaṁ nānā-vṛkṣair vihaṅgamaiḥ saṁsmaret – one should meditate by

remembering Śrī Vṛndāvana with its charming groves (kuñjas) and many varieties of trees. The trees are covered in fragrant, flowering vines and resound with the sweet singing of birds."

Similarly, in the prayers of the personified Vedas to Śrī Bhagavān in the Vāmana Purāṇa, we find the following statement:

ānanda-rūpam iti yad
vidanti hi purā vidaḥ
tad-rūpaṁ darśayāsmākaṁ
yadi deyo varo hi naḥ
śrutvaitad darśayām āsa
gokulaṁ prakṛteḥ param
kevalānubhavānandamātram
akṣaram adhvagam
yatra vṛndāvanaṁ nāma
vanaṁ kāma-dughair drumaiḥ

"O Bhagavān, if You want to bestow a benediction upon us, then kindly grant us the boon that we may see the divine abode that the enlightened sages call ānandamaya-dhāma." Upon hearing this, Bhagavān blessed them with darśana of His supreme abode, Gokula, which is beyond the influence of material nature, known only by realization, and indestructible and absolute. In that supreme abode is a charming forest called Vṛndāvana, which is adorned with desire trees that completely fulfill all the desires of the devotees.

Beyond this Vṛndāvana is a four-cornered area divided into four sections, which are the individual abodes of the four forms known as catur-vyūha: Śrī Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. However, They are situated in aircraft above because They are performing pastimes that manifest Their divine opulence. Here hetu (the causes) indicates that They reign splendidly with dharma, artha, kāma and mokṣa, and that They are decorated with the guardians of the ten directions, headed by Indra, who are present in the form of their respective mantras.

The four Vedas – Ṛg, Sāma, Yajur and Atharva – are also gracefully present in personified forms. That the Vedas have individual embodiments is confirmed by Śrīmad-Bhāgavatam, wherein it is stated that the personified Vedas offered prayers to Śrī Kṛṣṇa.

In that abode Śrī Hari is resplendent with His sixteen potencies, headed by Vimalā-devī, as stated in Laghu-bhāgavatāmṛta (3.129):

śrīr bhūḥ kīrtir ilā līlā
kāntir vidheti saptakam
vimalādhā navehyetā
mukhyāḥ ṣoḍaśa-śaktayaḥ

The sixteen potencies are as follows: (1) Śrī, (2) Bhū, (3) Līlā, (4) Kānti, (5) Kīrti, (6) Tuṣṭi, (7) Gī, (8) Puṣṭi, (9) Satyā, (10) Jñānājñānā, (11) Jayā Utkarṣiṇī, (12) Vimalā, (13) Yogamāyā, (14) Prahvī, (15) Īśānā and (16) Anugraha.

Thus this planet is also called Goloka-dhāma. The following description can be found in Śrīmad-Bhāgavatam:

nandas tv atīndriyaṁ dṛṣṭvā
loka-pāla-mahodayam
kṛṣṇe ca sannatiṁ teṣāṁ
jñātibhyo vismito 'bravīt
te tv autsukya-dhiyo rājan
matvā gopās tam īśvaram
api naḥ svagatiṁ sūkṣmām
upādhāsyad adhīśvaram
iti svānāṁ sa bhagavān
vijñāyākhila-dṛk svayam
saṅkalpa-siddhaye teṣāṁ
kṛpayaitad acintayat
jano vai loka etasminn
avidyā-kāma-karmabhiḥ
uccāvacāsu gatiṣu
na veda svāṁ gatiṁ bhraman
iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokaṁ svaṁ
gopānāṁ tamasaḥ param
satyaṁ jñānam anantaṁ yad
brahma-jyotiḥ sanātanam

yad dhi paśyanti munayo

guṇāpāye samāhitāḥ

te tu brahma-hradaṁ nītāḥ

magnāḥ kṛṣṇena coddhṛtāḥ

dadṛśur brahmaṇo lokaṁ

yatrākrūro 'dhyagāt purā

nandādayas tu taṁ dṛṣṭvā

paramānanda-nivṛtāḥ

kṛṣṇaṁ ca tatra cchandobhiḥ

stūyamānaṁ su-vismitāḥ

Śrīmad-Bhāgavatam (10.28.10–17)

When Nanda Mahārāja returned to Vraja from Varuṇaloka, he told his cowherd family and friends what had happened there. Hearing this incredible and astonishing account of Śrī Kṛṣṇa's greatness, they became extremely curious and amazed, and began to consider whether Śrī Kṛṣṇa could actually be the supreme controller, Parameśvara.12 *(12 This is the explanation of Śrīla Jīva Gosvāmī: the Vrajavāsīs considered how Śrī Kṛṣṇa could possibly be the supreme controller, Parameśvara. A different explanation is given by Śrīla Viśvanātha Cakravartī Ṭhākura, who explains that the Vrajavāsīs never even for a moment considered that Śrī Kṛṣṇa could possibly be Bhagavān, the Supreme Personality who is full in six opulences. The Vrajavāsīs' knowledge of Kṛṣṇa's opulence remains covered at all times by the predominating mood of sweetness.*

How is it possible for such an apparent difference between these great ācāryas? Śrīla Jīva Gosvāmī explains in the verse svecchayā likhitaṁ kiñcit that he wrote certain things for unqualified persons. Those things he did not reveal were later revealed by Śrīla Viśvanātha Cakravartī Ṭhākura, who always gave respect to

the opinion of Śrīla Jīva Gosvāmī.)

They began to request Him to show them His incomprehensible transcendental abode.

Then Svayam Bhagavān, who sees everything, understood the desire of the cowherds and, out of compassion, He began to contemplate the fulfillment of their aspiration: "Conditioned souls take birth in higher and lower species such as demigods and animals as a result of the selfish material pursuits they perform out of ignorance. All these Vrajavāsīs are My nearest and dearest family members. Although they have descended to this material world, they consider themselves to be the same as the conditioned souls because they are totally absorbed in My sweet human-like pastimes. They are oblivious to their actual position." Pondering in this way, the immensely compassionate Bhagavān Śrī Kṛṣṇa granted the gopas a vision of His own realm, which is situated beyond the material nature.

This realm of Bhagavān is transcendental, immeasurable, real, self-effulgent, eternal and the embodiment of Brahman. Even the great sages who have attained a state of consciousness that is free from the three modes of material nature can see that place only in trance. Śrī Kṛṣṇa took the gopas to the place called Brahma-hrada, where Akrūra also had darśana of that supreme abode after immersing himself in the water. They saw that Śrī Kṛṣṇa was also there, and that the Vedas personified were offering prayers to

Him. That loka was ultra-subtle, beyond mundane sense perception, and unintelligible to worldly thought processes. Upon seeing it, they were both utterly amazed and overwhelmed with joy.

In this narration, the word atīndriya means "that which has never been seen before." The word svagatim means "His own abode," which is thoroughly incomprehensible. Śrī Kṛṣṇa granted a vision of that otherwise incomprehensible realm. Why did He grant them darśana of this abode? Because the Vrajavāsīs are His nearest and dearest family members.

sālokya-sārṣṭi-sāmīpyasārūpyaikatvam
apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

Śrīmad-Bhāgavatam (3.29.13)

Without service to Me, My devotees will not accept the forms of liberation known as sālokya (living on the same planet as the Lord), sārṣṭi (having similar opulence to the Lord), sāmīpya (always being near to the Lord) and sārūpya (having a similar form to the Lord) – what to speak of impersonal liberation – even if they are offered to them.

Just as the word janāḥ in the above verse is understood to mean nija-jana (His own people), similarly the word jana in the previously quoted verse of Śrīmad-Bhāgavatam (10.28.13) also indicates nija-jana. It would be inconsistent to accept the word

to refer to anyone else. Above all others, Śrī Kṛṣṇa considers the residents of Vraja to be His kith and kin, and He has personally confirmed this fact (Śrīmad-Bhāgavatam 10.25.18):

tasmān mac-charaṇaṁ goṣṭhaṁ
man-nāthaṁ mat-parigraham
gopāye svātma-yogena
so 'yaṁ me vrata āhitaḥ

This community of cowherds is under My shelter. I am the patron of these Vrajavāsīs. I personally use My own power and prowess to protect those whom I have accepted as My closest family members, intimate relatives and bosom friends. This is My steadfast vow.

Śrī Kṛṣṇa further considers, "Simply due to ignorance, the living entities in this universe, which is composed of five gross elements, attain various destinations in higher and lower species, such as demigods and animals. The Vrajavāsīs consider themselves to be in the same category, and thus they could not understand their own situation. They have forgotten their own constitutional status. Their knowledge of My opulence has become concealed because of their absorption in My unique, sweet human-like pastimes."

This is also illustrated in Śrīmad-Bhāgavatam (10.11.58):

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathāṁ mudā

kurvanto ramamāṇāś ca

nāvindan bhava-vedanām

Nanda Mahārāja and all the Vrajavāsīs always used to enjoy talking about Kṛṣṇa and Balarāma. By doing so, they would become so overwhelmed with bliss that they never felt the distress of material existence.

Material qualities such as ignorance and self-centered fruitive activities could never touch the Vrajavāsīs, for the influence of ignorance is only exerted upon the conditioned jīvas who are indifferent to Kṛṣṇa, not upon the personal associates of Bhagavān.

From the expression gopānāṁ svaṁ lokam in Śrīmad-Bhāgavatam (10.28.14),13 *(13 See p. 61 (darśayām āsa lokaṁ svaṁ gopānām).*

it is clear that Śrī Kṛṣṇa had granted the Vrajavāsīs a vision of His divine abode, Goloka, which is beyond the illusory material nature in all respects. That abode is the manifest expression of the internal potency, which is indivisible and self-effulgent, and the eternally true embodiment of infinite existence, consciousness and bliss. Although it is extremely difficult to see this abode, Śrī Kṛṣṇa mercifully granted them a vision of it.

It is a matter of sheer wonderment to have such a darśana of Goloka while being in Vṛndāvana-dhāma on this Earth. How was it possible? In answer to this question, it has been said that Śrī Kṛṣṇa had taken the Vrajavāsīs headed by Nanda Mahārāja to

Brahma-hrada, otherwise known as Akrūra-tīrtha, and instructed them to immerse themselves in Brahma-hrada. They dipped under the water once. Then, on Śrī Kṛṣṇa's request, they dipped under again several times, and each time Śrī Kṛṣṇa granted them darśana of a different loka. In the end He granted them a vision of Brahma-dhāma, His greatest transcendental abode, Goloka.

It is also stated in Śrīmad-Bhāgavatam (2.5.39): "mūrdhabhiḥ satyalokas tu brahmalokaḥ sanātanaḥ – above the head of Satyaloka lies the eternal Brahmaloka."

Here one may raise the question, "Other sections of Vaikuṇṭha are also called Brahmaloka, so which Brahmaloka is this one?" In response to this it is said, "In Brahma-hrada, Akrūra had a vision of the Brahmaloka that is the highest abode of Goloka.14 *(14 Here is an example of different names being used to indicate Goloka: Brahma-dhāma refers to Goloka in this case. In other contexts, Brahma-dhāma may refer to the abode of impersonal liberation, or to Vaikuṇṭha.)* Śrī Kṛṣṇa had granted the darśana of His supreme abode there especially to indicate the glories of that holy place of pilgrimage."

Śrīla Viśvanātha Cakravartipāda has expressed the following opinion in his commentary on the previously mentioned verses of Śrīmad-Bhāgavatam (10.28.10–17): "In order to make the Vrajavāsīs realize the superexcellent sweetness of the eternal abode of Vṛndāvana, the most compassionate Śrī Kṛṣṇa first showed them the realm of impersonal liberation, Brahmaloka.

Then He granted them a vision of Vaikuṇṭhaloka, which is superior to that Brahmaloka. Finally, He granted them darśana of the superlative abode, Goloka-dhāma. In other words, Śrī Kṛṣṇa submerged those Vrajavāsīs in impersonal liberation by immersing them in Brahma-hrada, and from there He lifted them up to have darśana of the spiritual abode, Vaikuṇṭha-dhāma, by His inconceivable potency."

In this way, the immensely merciful master of all saved His devotees from the dire calamity of impersonal liberation,15 *(15 Here, one may ask, "How is it that Nanda Mahārāja and the other Vrajavāsīs, who are all eternally liberated personalities, needed to be rescued from the calamity of impersonal liberation?" The answer is that the Vrajavāsīs felt great distress upon seeing the situation of impersonal liberation, and the greatly merciful Śrī Kṛṣṇa rescued them from their distress. For pure devotees, the condition of impersonal liberation is considered hellish (kaivalyaṁ narakāyate).)*

and made them taste the happiness of Vaikuṇṭha. The feeling of loving happiness in Vaikuṇṭha is superior to the happiness derived from the impersonal Brahman, which is completely devoid of love. Furthermore, the love-laden happiness of Goloka surpasses even the happiness of Vaikuṇṭha.

taṁ vaikuṇṭha-lokaṁ dṛṣtvā tu paramānanda-nivṛtāḥ

vaikuṇṭhīya-golokasya vṛndāvanasya vṛndāvana-sādharmyaṁ

darśanād iti bhāvaḥ

Those Vrajavāsīs saw Vaikuṇṭhaloka and felt the highest bliss, because the Vaikuṇṭha planet of which they had darśana was actually the Goloka of the Vaikuṇṭha realm or spiritual sky. This

seems to be the same as Vṛndāvana, due to the features that they have in common, but they are not one and the same place. A millionaire becomes severely aggrieved upon losing his wealth, and overjoyed if he somehow retrieves it again. Similarly, the Vrajavāsīs were restless in Brahmaloka and Vaikuṇṭhaloka, because they were unable to see their Śrī Kṛṣṇa, whose face is like a lotus flower, and to whom they offer ārati with the lamp of their lives millions of times over. Calling out, "Where, oh where, is our darling Kṛṣṇa?" they were becoming increasingly anxious. However, when they came to Goloka, they did see Kṛṣṇa there. "Aho!" they exclaimed, "There's Kṛṣṇa!" They began to approach Him, but what they saw when they drew nearer to Him took them by surprise. "Aho! What kind of place have we come to? There are radiant, divine beings here offering reverent hymns to Kṛṣṇa. They look just like our old acquaintances, but we cannot call to mind exactly who they are. We also feel hesitant to inquire from them. The most surprising thing is that Kṛṣṇa, who is sitting in their midst, is not expressing His mood of childhood as He did before. Even upon seeing His father and elder relatives, He is not coming to us and putting His arms around our necks. And what's more, we are also hesitant to go to Him and take Him in our laps. Why is He not feeling any hunger and thirst today? How will His mother live without feeding Him?"

When Śrī Kṛṣṇa saw their reactions, His pastime potency

inspired Yogamāyā to lift the depressed Vrajavāsīs up from that realm of Goloka and deliver them back to Vṛndāvana (Śrīmad-Bhāgavatam 10.28.16–17).

Furthermore, it is stated in the Harivaṁśa, in the narration concerning Indra (2.19.29):

svargād ūrdhvaṁ brahmaloko
brahmarṣi-gaṇa-sevitaḥ
tatra somagatiś caiva
jyotiṣāṁ ca mahātmanām
nighnatopadravān gavām… etc.

In the celestial sphere above Svarga lies the world called Brahmaloka, which is attended by the sages known as brahmarṣis. That place is the destination of Candra and the powerful mahātmās. Above that region lies the planet of the cows, Goloka, which is protected by perfected personalities. That great, all-pervading realm is situated in a vast sky. Your (Śrī Kṛṣṇa's) radiant refuge is considered to lie even above that. Although we inquired from Pitāmaha Brahmājī about this radiant refuge, we are still incapable of knowing it. Personalities who are endowed with qualities such as control of the mind and senses, and who are dedicated to pious activities, attain Svargaloka. The adherents of impersonal knowledge, who are incessantly engaged in the austerities associated with the impersonal feature of the Absolute Truth, attain Brahmaloka. However, it is extremely

difficult to ascend to the planet of the cows, Goloka. O almighty Śrī Kṛṣṇa, O self-manifest and equipoised Lord, You are capable of accomplishing anything. When this world was in a crisis, You upheld it and relieved the cows from their calamity.

In this context, if we take the meaning of "calamity" in the general sense, it would be unreasonable to interpret Brahmaloka as the planet that lies above Svargaloka. After deep deliberation, it must be understood that the Brahmaloka described in this quotation is in every way transcendental to the three mundane planetary systems. The moon has no access to that realm, what to speak of the other celestial bodies that are all situated beneath Dhruvaloka. Furthermore, the phrase sādhyāḥ pālayanti indicates that this Brahmaloka is protected by perfected personalities (sādhyas). However, this is also unreasonable because the sādhyas are included within the species of demigods. The sādhyas cannot even protect Svargaloka, so how can they protect Goloka? From every angle this interpretation is impossible.

This passage continues, "The aforementioned planet, which is also famous by the name of Surabhīloka, is all-pervading." This statement also seems to be inappropriate. Just as Śrī Bhagavān's form is all-pervading by the power of His inconceivable energy, similarly His planet is also all-pervading. This is not possible for any planet other than the planet of Bhagavān. Here in the statement of Indra, pṛcchanto 'pi, the word api has been used to

indicate extreme astonishment: “Aho! How amazing it is that, although we inquired about this subject from Pitāmaha Brahmājī, we still cannot understand it.” Surabhīloka is said to be within the universe, and hence it is neither fully transcendental, nor can it be the topmost planet. Therefore the Surabhīloka in this world is distinct from Goloka, which is transcendental to everything material, being the superexcellent form of Śrī Bhagavān’s planet. In the Mokṣa-dharma-nārāṇanīya-upākhyāna, Śrī Bhagavān Himself states:

evaṁ bahu-vidhai rūpaiś
carāmīha vasundharām
brahma-lokaṁ ca kaunteya
golokaṁ ca sanātanam

O son of Kuntī! I wander upon this Earth in many forms. In addition to this, I also roam perpetually in the eternal abodes, Brahmaloka and Goloka Vṛndāvana.

Therefore the verse svargād ūrdhvaṁ brahma-lokaḥ, nighnatopadravān gavām is properly understood as follows.

The word svargāt in this verse refers to Goloka Vṛndāvana. In the Second Canto of Śrīmad-Bhāgavatam, Bhūrloka, Bhuvarloka and Svargaloka are described as the lotus feet, the navel and the head, respectively, of the imaginary universal form. From Svarga to Satyaloka there are five planetary systems: Svarga, Mahar, Janas, Tapas and Satya. Above these five planetary systems is the

chief Svarga, or in other words the spiritual Brahmaloka, the embodiment of eternity, knowledge and bliss that lies beyond the insentient material energy. The term Brahmaloka is used to indicate the planet of Bhagavān. It is also stated in the Second Canto of Śrīmad-Bhāgavatam that the eternal Brahmaloka lies above the head of Satyaloka, the topmost planet within this material world. Therefore the correct interpretation of the term Brahmaloka in this context is "the eternal and primeval Vaikuṇṭhaloka." It is not a material place within this created universe.

This is confirmed in the śruti. This Brahmaloka is also known as Ātmaloka, the eternal planet of Bhagavān. It is served by the brahmarṣis including Brahmājī, the personified Vedas, the ṛṣis headed by Nārada, Śrī Garuḍa, and the Lord's other associates headed by Viṣvaksena. This description of the personalities who are eternally sheltered there acts as an indication of the qualifications required to go to that realm. The Soma who resides there is not the moon; rather, this Soma refers to Śrī Śiva. This place is his desired destination, because Śrī Śiva himself states in the Rudra-gīta of the Fourth Canto, "That person who performs his dharma unflinchingly for one hundred births attains the position of Brahmā. Those who have performed even more pious activities can attain my position, the position of Śiva. But a living entity born in an ordinary family who renders service to Bhagavān

even for a very short time becomes a Vaiṣṇava and attains the supreme abode that I desire to attain after giving up this position of Śiva."

The word jyotiṣām in the previously quoted verse from the Harivaṁśa refers to that Brahman into which persons desire to merge. This Brahmaloka is extremely difficult to attain, even for liberated saints who have realized Brahman. That abode is only attained by great souls such as the four Kumāras headed by Sanaka, as well as other jñānīs who have attained prema-bhakti, all of whom render devotional service to Bhagavān with an utter disregard for impersonal liberation. For example, it is stated in Śrīmad-Bhāgavatam (6.14.5):

muktānām api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

O great sage, one among many millions of liberated persons may attain perfection, and among many perfected beings, one may become fully devoted to Nārāyaṇa; and among billions of such personalities, one who is fully peaceful and self-satisfied is extremely rare.

Bhagavān has also stated in Bhagavad-gītā (6.47):

yoginām api sarveṣāṁ
mad-gatenāntarātmanā

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

Amongst all yogīs, the best is he who is fully dedicated to Me, Śrī Vāsudeva, and who serves Me with great faith. This is My definite opinion.

Herein we find described the greatness of those devotees who render loving service with immovable faith. The word mahat (in the verse from the Harivaṁśa) refers to those personalities who are possessed of the highest prema. Only they attain Goloka.

Above Brahmaloka is gavāṁ loka, in other words Golokadhāma.

It is said that this planet is served by sādhyas. Here sādhya refers to the original forms upon which the forms of the demigods within the material world are based. They are eternal associates of Śrī Kṛṣṇa who serve in Goloka in the capacity of guardians of the directions.

It is also confirmed in the śruti that this excellent place is known as Svargaloka, and that it is the residence of all the sādhyas and devatās. In this case, Svargaloka refers to Golokadhāma, where all the original forms of the demigods reside and render service to Bhagavān Śrī Kṛṣṇa. It does not refer to the mundane Svargaloka where Indra and other demigods reside.

In the Uttara-khaṇḍa of the Padma Purāṇa, in a description of Mahā-Vaikuṇṭha Goloka-dhāma, it is stated that this supremely glorious Goloka-dhāma is the residence of the eternal devatās,

viśvedevas and sādhyas, who have immense beauty, and whose sight invokes auspiciousness.

In Brahmājī's prayers in the Tenth Canto of Śrīmad-Bhāgavatam (10.14.34), we find that he also hankers to take birth in Gokula: tad-bhūri-bhāgyam iha janma kim apy aṭavyāṁ yad gokule 'pi. Great devotees of the caliber of four-headed Brahmā also take birth there as immobile trees or creepers, and pray to receive the foot-dust of the gopas and gopīs. Therefore Golokadhāma is famous for being superior to all other abodes. Just as Bhagavān Nārāyaṇa exists everwhere, Goloka-dhāma is also allpervading, for it simultaneously pervades all material and spiritual universes. It is also mentioned in śāstra that the attainment of Goloka is the final destination among the progressive stages of liberation.

It is described in the Second Canto that Brahmā, who sits upon a lotus flower, saw Vaikuṇṭhaloka. Similarly the Vrajavāsīs also saw Goloka in which opulence predominates. This Golokadhāma is great; indeed, it is a form of Bhagavān, as stated in śruti, mahāntaṁ vibhum ātmānam.

This deliberation arises because several terms – such as mahākāśa, brahma and paravyoma – have been used in descriptions of Goloka. For example, Goloka has been described as mahākāśa (the great sky) in the Vedānta-sūtra code ākāśas tal-liṅgāt.

The phrase tad-gataḥ indicates the attainment of one's spiritual form, and consequently the attainment of this supreme abode. For example, Ajāmila also attained Vaikuṇṭha after being awarded his spiritual form. The significance is that Bhagavān's names, form, qualities, pastimes and abode are all transcendental. Consequently, upon attaining one's svarūpa, one also attains Bhagavān's abode.

In Goloka-dhāma, which shines victoriously far above all other planets, Śrī Kṛṣṇa sports in the form of Govinda. The place wherein Śrī Kṛṣṇa revels in His pleasure pastimes in the form of Govinda is by no means ordinary; it is tapomayī. The word tapaḥ (austerity) should be accepted in the sense of boundless and indivisible opulence. The same interpretation of the word tapaḥ is found in the commentary on Śrī Viṣṇu-sahasra-nāma-stotram in relation to the phrase paramaṁ yo mahat-tapaḥ. The śruti statement satayo 'tapyata pertains to Parameśvara. Its meaning is, "That Parameśvara has manifested aiśvarya." Therefore Goloka is extremely difficult to attain, even for Brahmā.

This planet has been described in various places as Brahmaloka, Vaikuṇṭha, Mahā-Nārāyaṇaloka, Paravyoma, Mahākāśa and so on, which are all originally names only for Goloka. Just as the attainment of Brahmaloka is possible only for a person whose mind is perfectly controlled, similarly only a premamaya-bhakta (one who worships Śrī Viṣṇu – meaning Śrī

Kṛṣṇa – with undivided attention) can know this planet Goloka. Śruti also confirms this: yasya jñānamayaṁ tapaḥ. Here the word Brahmaloka means Vaikuṇṭha, the word parā means "transcendental to material nature," and gavām refers to all the residents of Vraja including the trees, vines, cows, cowherds and gopīs. Moreover, nighnatopadravān gavām means that Kṛṣṇa dispels all the miseries of the residents of Vraja. What are their miseries? They are described in the Yugala-gīta of Śrīmad-Bhāgavatam (10.35.25) by the gopīs in their mood of separation: "mocayan vraja-gavāṁ dina-tāpam – our dearmost Śyāmasundara is returning to drive away the intolerable affliction of separation that all the residents of Vraja have suffered throughout the day in His absence." This is the meaning of His dispelling the calamities that befall the Vrajavāsīs. The Vrajavāsis' affection for Śrī Kṛṣṇa is natural. One who is inspired by their loving moods must practice sādhana continuously in order to attain an emotional attachment just like theirs. Only then can this extremely rare loving attachment that is found in Vraja be attained. Thus, such a destination is extraordinarily uncommon.

After the description of Goloka, now in the phrase beginning with sa tu, there is an explanation of the non-difference between Goloka and Gokula: "He protected the Vrajavāsīs by holding up the mountain Govardhana." The same version is found in Śrī Nārāyaṇīyopākhyāna of Mokṣa-dharma, wherein Śrī Bhagavān

personally states, “O son of Kuntī, I wander throughout the universe in many forms. I roam throughout Brahmaloka, eternal Goloka, and also in Śrīdhāma Vṛndāvana Gokula.” It is also stated in the Mṛtyuñjaya-tantra: “According to His own independent desire, He established Vaikuṇṭha from the Mahākāśa (spiritual sky) upon the surface of the Earth in the form of Gokula, and made successful very great festivals such as the rāsa-līlā with the gopīs. This type of festival is the very heart of bhakti, and it bestows pure transcendental love upon the faithful.”

Nārada-pañcarātra contains the following description in the history of Vijaya: “In Goloka-dhāma, which exists above all other abodes, the incomparable supremely blissful hero known as Govinda delights in the abode of Gokula.” This is also confirmed in the Ṛg Veda (1.154.6) as follows:

tā vāṁ vāstūny uśmasi gamadhyai
yatra gāvo bhūri-śṛṅgā ayāsaḥ
atrāha tad urugāyasya kṛṣṇaḥ
paramaṁ padam avabhāti bhūri

In the first line the word tāḥ means “all,” vām means “of Rāma and Kṛṣṇa,” vāstūni means “the pastime places of Gokula,” gamadhyai means “to attain,” and uśmasi means “we desire.” What is the nature of those līlā-sthalīs ? Very excellent and beautiful horned cows are found there. Here the word bhūri not only means that the cows have very excellent horns; it also means that

they are endowed with great prosperity. These cows, which are endowed with all auspicious symptoms, are kāma-dhenus, who are capable of satisfying all desires of all people. The word ayāsaḥ found here is defined in the Amara-koṣa as meaning "auspiciousness," and devāsa as meaning "you are." Thus Goloka is renowned in Bhū-maṇḍala, in Vaikuṇṭha and in the Vedas. This Goloka-dhāma is in many ways as famous and as transcendental to the material nature as the much-famed Śrī Bhagavān.

In the śruti, the mādhyandinīya portion of the Yajur Veda mentions: "dhāmāny uśmasīti iti viṣṇoḥ paramaṁ padam avabhāti bhūri – we desire to attain that Goloka-dhāma, which is the svarūpa of Śrī Viṣṇu's supreme abode." In addition there are many other statements from the śāstra that establish the same essential conclusion.

TĀTPARYA

The supreme abode, Gokula, is the prominent seat or shelter of prema-bhakti. Therefore all the places of the manifestation of Vraja in the material world (Bhauma-Vraja), such as Rādhākuṇḍa, Govardhana and the Yamunā, are gracefully present there. Besides this, the complete opulence of Vaikuṇṭha expands to the fullest extent in all directions. The original quadruple pastime expansion called ādi-catur-vyūha (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) and other such manifestations

are present there in their appropriate situations. This catur-vyūha is partially manifest as the catur-vyūha of Vaikuṇṭha, who in turn manifests the unlimited realm of Vaikuṇṭha. The liberation attained in Vaikuṇṭha, and the three objectives attained in the material world – namely religiosity, economic development and sense gratification – are also appropriately situated in Gokula (Goloka) in their original root forms.

The Vedas are present there in their personified forms as well, and are deeply absorbed in singing about the qualities of the master of Gokula.

The endeavors of those who try to attain that Goloka-dhāma solely by their own contemplation and meditation, without attaining the favor of Śrī Kṛṣṇa, are utterly futile. This is because it is surrounded on all sides by ten formidable spears to check anyone from entering. These ten spears bestow hopelessness on those desiring to enter illegally. Proud persons who attempt to go to that topmost planet by means of the paths of yoga and jñāna are also pierced by those spears, and are forced to return defeated. Nirvāṇa is worthy of a position in Brahma-dhāma (the destination of impersonal liberation), but not in Goloka. This impersonal liberation has been called the spears (śūla) which form the outer covering of Goloka. The meaning of the word śūla comes from triśūla, or trident. Triśūla is comprised of the three material qualities and also the three divisions of time: past,

present and future.

In this way, whatever aspirations the aṣṭāṅga-yogīs and the monistic brahma-jñānīs hold for progress toward Goloka are cut to shreds on the tridents situated in the ten directions, and they fall into the ditch of unmitigated dejection. When those traveling in the direction of Goloka along the path of bhakti in the mood of opulence make some progress on their journey, they see the eight perfections of mystic yoga headed by aṇimā-siddhi, and the treasures headed by mahāpadma, and they become attracted to them. Thus, they stop in Vaikuṇṭha, which is of the nature of an outer covering of Śrī Goloka. Those whose intelligence is even less refined are defeated by the guardians of the ten directions who exist in the form of mantras, and return again to the seven planetary systems within the material universe.

Therefore, Goloka-dhāma is an incomprehensible and impenetrable realm, which is easily accessible only through pure prema-bhakti. The preacher of yuga-dharma, who is the sum total of all avatāras of Bhagavān, remains there eternally in order to bestow mercy upon the devotees who arrive there after traversing the path of śuddha-prema-bhakti. There He is surrounded by eternal associates in accordance with His complexion, mood and other specific features. That dhāma in Gokula (the inner region of Goloka), called Śvetadvīpa, is His abode.16 *(16 Śvetadvīpa has been mentioned previously as the outer perimeter of Golokadhāma. In other*

words, Śvetadvīpa is sometimes taken to mean the outer manifestation of Goloka that is predominated by a mood of opulence. In this case, however, Śvetadvīpa refers to an area within the inner region called Gokula. This Śvetadvīpa described here is manifest in this world in the form of Navadvīpa.)

For this reason, Śrīla Vṛndāvana dāsa Ṭhākura, who is the incarnation of Vyāsa, has described Śvetadvīpa thus: "śvetadvīpa nāma, navadvīpa grāma – the pastimes of Navadvīpa-dhāma, which are supplementary to gokula-līlā, are eternally present in the center of that Śvetadvīpa." Therefore Navadvīpa-maṇḍala, Vraja-maṇḍala and Goloka are one undivided reality. They are perceived in a variety of forms only because they are illuminated by an unlimited number of special ecstatic sentiments arising from the variegated nature of prema.

There is yet another confidential truth that is understood directly only by the most realized premi-bhaktas, through the mercy of Śrī Kṛṣṇa. In the mundane world there is a sequence of upper and lower planetary systems totaling fourteen in all. The householders who are dedicated to prescribed duties performed for the sake of fulfilling material desires transmigrate within the three planetary systems Bhūr, Bhuvar and Svar. Peaceful personalities who are fixed in their great vows of celibacy, austerity and truthfulness are elevated to the spheres of Maharloka, Janaloka, Tapoloka and up as far as Satyaloka, by engaging in their duties without any desire to enjoy the fruit of their activities. In the

highest part of that planetary system is the planet of the fourheaded Brahmā, and above that lies the Vaikuṇṭhaloka of Kṣīrodakaśāyī Viṣṇu. The paramahaṁsa sannyāsīs and the demons killed by Bhagavān Śrī Hari cross beyond the Virajā; that is, they cross beyond the fourteen planetary systems of this mortal world and attain monistic liberation by immersing the individual existence of their selves in the light of Brahma-dhāma.

The jñāni-bhaktas, who are fond of Bhagavān's supreme opulence, the śuddha-bhaktas, premi-bhaktas, premaparabhaktas and premātura-bhaktas attain positions in Vaikuṇṭha, which is the transcendental abode of Nārāyaṇa also known as Paravyoma.17 (*17 In this connection, Mathurā and Dvārakā are considered to be included within the abode of Nārāyaṇa.)* The only devotees who attain Goloka-dhāma are those who are absorbed in Śrī Kṛṣṇa's supremely sweet, humanlike feature, following the mood prevalent in Vraja. By the influence of His inconceivable potency, such devotees who are fully intent on entering these sweet, human-like pastimes are situated in different positions corresponding to the gradations found between the individual rasas.

The devotees who exclusively follow the pure and transcendental mood of Vraja make their residences in Kṛṣṇaloka, while those who exclusively follow the mood of Navadvīpa make their residences in Gauraloka. The devotees who are equally dedicated to the bhāvas of Vraja-dhāma and Navadvīpa-dhāma take up residence simultaneously in both Kṛṣṇaloka and Gauraloka,

and attain the happiness of divine loving service in both places at once. Therefore, Śrī Jīva Gosvāmī has stated in Śrī Gopālacampū:

yasya khalu lokasya golokas tathā go-gopāvāsa-rūpasya śvetadvīpatayā cānanya-spṛṣṭaḥ parama-śuddhatā-samudbuddha-svarūpasya tādṛśa-jñānamaya-katipaya-mātra-prameya-pātratayā tat-tat-paramatā matā, parama-golokaḥ paramaḥ śvetadvīpa iti.

That supreme planet is called Goloka because it is the residence of the cows (go) and the cowherds (gopa). This is the prominent location of the rāsa-līlā, which is Śrī Kṛṣṇa's very self. That topmost realm is also known as Śvetadvīpa in the form of the primary place for relishing the rasa of several varieties of spiritual sentiments, which are of exactly the same sort of inconceivable nature.

It is an exceptionally pure manifestation, for it is untouched by associates possessed of other types of bhāva. Thus, these two svarūpas of Parama-Goloka and Parama-Śvetadvīpa exist in the undivided form of Goloka-dhāma.

The fundamental purport of this statement is that, even after tasting His own pastimes in the form of vraja-līlā, Kṛṣṇa had not attained the happiness derived from relishing rasa completely. Therefore, Vrajendra-nandana Śrī Kṛṣṇa accepted the internal mood and golden luster of Śrī Rādhikā, who is the supermost abode of kṛṣṇa-rasa. The compartment (prakoṣṭha) of Goloka where He eternally manifests the pastime of completely tasting rasa to the superlative degree is called Śvetadvīpa. The special

bhāva mentioned here has been described thus:

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivāsvādyo

yenādbhuta-madhurimā kīdṛśo vā madīyaḥ

saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.6)

"How great is the deeply intense love (praṇaya) of Śrī Rādhā? What is the nature of My astonishing sweetness, which She alone relishes? And what special kind of happiness does She experience on tasting My sweetness?" A greed to taste these three things arose within the heart of Śrī Kṛṣṇa, and to fulfill that intense desire, He took birth from the womb of Śrī Śacīmātā like the moon appearing from the ocean.

Thus, the profound intention hidden within the aforementioned Gopāla-campū verse of Śrī Jīva Gosvāmī has been illuminated in the above verse. In the Vedas it has also been stated:

"rahasyaṁ te vadiṣyāmi" – jāhnavī-tīre navadvīpe golokākhye

dhāmni govindo dvi-bhujo gauraḥ sarvātmā mahāpuruṣo mahātmā

mahāyogī triguṇātītaḥ sattva-svarūpo bhaktiṁ loke kāśyatīti. tad ete

ślokā bhavanti – eko devaḥ sarva-rūpī mahātmā gaura-rakta-śyāmala- śveta-rūpaś caitanyātma. sa vai caitanya-śaktir bhaktākāro

bhaktido bhakti-vedyaḥ

Listen! I am about to disclose a deep mystery to you. In that Navadvīpa-dhāma, also known as Goloka, on the bank of the

Jāhnavī River, Gaura-Govinda, the two-handed embodiment of pure existence, manifests pure bhakti for the sake of delivering the living entities who are ensnared in the chain of repeated birth and death. He is all-pervading and beyond the influence of the three modes of nature. He is the Supreme Personality, the best yogī and the greatest ātmā. That one divinity, the embodiment of all divine forms, the Supreme Soul, appears as the golden, red, black and white yuga-avatāras. He is the complete consciousness, and He is endowed with spiritual potency. He appears in the form of a devotee, He bestows bhakti and He is understood only through bhakti.

There is much scriptural evidence that establishes the nondifference of Śrī Gauracandra (Śrī Caitanya Mahāprabhu) and Śrī Kṛṣṇacandra, e.g. āsan varṇās trayaḥ, kṛṣṇa-varṇaṁ tviṣākṛṣṇam, yadā paśyaḥ paśyate rukma-varṇam and mahān prabhur vai.

In His eternal form as Śrī Gaurahari in Navadvīpa, He is absorbed in tasting the rasa of Rādhā and Kṛṣṇa's Goloka pastimes. This has been certified by the Vedic mantras cited on the previous page. Just as by the influence of Yogamāyā the original form of Śrī Kṛṣṇa takes birth in the earthly Gokula and performs pastimes of infancy, boyhood and adolescence, so the original form of Śrī Gaura is similarly endowed with such pastimes in the earthly Navadvīpa, beginning with His birth from the womb of Śrī Śacīmātā. This fundamental truth is an axiomatic principle realized

by the faculty of pure transcendental cognition. It is not a
figment of the imagination, or a contemplation induced by the illusory energy.

Verse 6

evaṁ jyotir-mayo devaḥ
sad-ānandaḥ parāt paraḥ
ātmārāmasya tasyāsti
prakṛtyā na samāgamaḥ

Anvaya

evam – thus (existing in great opulence); devaḥ – Śrī Govinda, the controller of Gokula; jyotir-mayaḥ – the effulgent Supreme Controller; sadānandaḥ – who is the original form of eternal bliss; parāt paraḥ – who is greater than any other lord and controller; ātma-ārāmasya tasya – delights with His internal potency; na asti samāgamaḥ – and has no meeting; prakṛtyā – with His external potency.

TRANSLATION

Thus it is seen that Bhagavān Gokuleśvara is the selfeffulgent worshipable personality, the Supreme Absolute Truth and the embodiment of eternal bliss. He is absorbed in amorous pastimes with His internal potency in His own eternal abode, and He has no direct connection with the

dull material nature.

ṬĪKĀ TRANSLATION

Now we will explain the deep intentions of Brahmājī in uttering this verse. Just as mantras such as Puruṣa-sūkta in the Vedas have defined Bhagavān Śrī Kṛṣṇa as being one with the universal form, similarly the creator, Viṣṇu, is described here in the verse beginning evam as being non-different from Bhagavān Śrī Kṛṣṇa, the presiding deity of Goloka.

The word deva indicates Śrī Govindadeva, the eternally selfeffulgent presiding deity of Goloka. He is called deva because He is ever absorbed in pastimes, which are of two types: pastimes in which His transcendental opulence is predominant, and pastimes in which His transcendental sweetness is predominant. Śrī Mahā-Viṣṇu's pastime of creating the cosmos, from which all moving and non-moving living entities in the universe have sprung forth, is a manifestation of only one-fourth of Bhagavān's opulence.

The expression sad-ānanda indicates the sac-cid-ānanda svarūpa of Bhagavān, who exists as the puruṣa in His eternal form of bliss. The inherent constitutional nature of the puruṣa is the state of being the predominating male enjoyer. According to the statement of śruti: "vijñānam ānandaṁ brahma – Brahman is the origin of knowledge and bliss." Here Brahman has been referred to by the use of a noun that is neither masculine nor

feminine, but neuter. Since Bhagavān is the Supreme Personality engaged in pastimes, why would He give up His form as enjoyer and become an impersonal entity, devoid of masculinity? He is self-satisfied, and takes pleasure in His own ātmā; He does not have to depend upon anyone else. Therefore He is impartial and independently capable of accomplishing everything. Nevertheless, He is eternally busy in pastimes with His own pleasure potency. He never touches the inert material nature, nor does He have any connection with it. For example, in Śrīmad-Bhāgavatam (2.9.10) it is stated: "na yatra māyā kim utāpare – māyā cannot enter that region."

The material modes of passion and ignorance, or even goodness mixed with passion and ignorance, are not found in that Vaikuṇṭha-dhāma. There, only pure goodness is eternally present. In that realm, there is no influence of time, what to speak of qualities such as attachment and aversion. The illusory nature, which is the cause of worldly happiness and distress, cannot even enter that place. It is inhabited forever by the associates of Bhagavān, who is praised by both demigods and demons.

TĀTPARYA

The one supreme transcendental potency or internal potency of Gokuleśvara Śrī Kṛṣṇa has manifested the pastimes of Goloka, or Gokula. By the mercy of this divine potency, the living entities

who are manifestations of the marginal potency can also enter

into those pastimes. Mahā-Vaikuṇṭha is the covering of Goloka.18 *(18 Here, Mahā-Vaikuṇṭha refers to the supremely opulent abode of Nārāyaṇa.)*

Its extreme outer border is Brahma-dhāma, and beyond Brahmadhāma

lies the Virajā River. The inferior external energy, which

is the shadow of the spiritual potency, is situated on the other

side of that Virajā River. Therefore, the illusory energy (māyā)

cannot attain the direct association of the supremely pure saccid-

ānanda-svarūpa of Śrī Kṛṣṇa. To say nothing of associating

with Him, she even feels ashamed to come within His sight.

Verse 7

māyayāramamāṇasya

na viyogas tayā saha

ātmanā ramayā reme

tyakta-kālaṁ sisṛkṣayā

Anvaya

aramamāṇasya – (although) not enjoying directly; māyayā – with His

external potency; na viyogaḥ – He is not fully detached; tayā saha –

from her; ātmanā ramayā reme – He enjoys with His own internal

potency Ramā-śakti; sisṛkṣayā – (but) on account of His desire to create

the universes made of the five gross elements; tyakta-kālam – He

enjoys with her in a secondary form by means of His glance by which His time-potency becomes enacted.

TRANSLATION

Mahā-Viṣṇu never consorts with the external energy (māyā). Still, it cannot be said that māyā is entirely separated or divorced from that aspect of the supreme reality. Mahā-Viṣṇu consorts with His own personal potency, Ramā-devī. Whenever He desires to create the universe, Bhagavān activates His time potency, and casts His glance toward the inert material energy.

ṬĪKĀ TRANSLATION

Creating the universe is not the duty of Svayam Bhagavān, but the responsibility of the expansion of His expansion in the form of the puruṣa-avatāra. In this task, the relationship of the puruṣa-avatāra with the inert material energy is not direct, but indirect. Bhagavān's direct relationship is with His personal energy, Ramā-devī. The external potency is not permanently manifest, because she enters into the puruṣa-avatāra at the time of the cosmic annihilation. The puruṣa-avatāra causes māyā to perform her duties of creation and so on by inspiring her through the agency of His time potency. That is the only contact He has with her; He has no direct contact with māyā in this operation. The contact is only indirect, as confirmed in Śrīmad-

Bhāgavatam (10.85.31): "yasyāṁśāṁśāṁśa-bhāgena – the creation, maintenance and destruction of the mundane universe is accomplished by the puruṣa-avatāra, who is an expansion of an expansion of His expansion."

A doubt may arise in this connection: The living entities become attached to māyā, so does Bhagavān also become engrossed in māyā in the same way, and cease to be the Lord? To resolve this doubt, it is said: "ātmanā ramayā reme – Bhagavān consorts with His own personal, intrinsic potency, Ramā-devī." Therefore, Bhagavān is neither attached to māyā, nor subject to its control, unlike the living entities who are bound by the results of their karma. He is served by the external potency in the external quarter, and by the intrinsic, internal potency Śrī Ramā-devī in the internal realm. This is the purport of the verse in question.

It is also stated in the prayers of Brahmā found in Śrīmad-Bhāgavatam (3.9.23): "eṣa prapanna-varado ramayātmaśaktyā yad yat kariṣyati gṛhīta-guṇāvatāraḥ – O Bhagavān, You bestow benedictions upon the living entities who are unconditionally surrendered to You. In order to manifest varieties of pastimes in the universe composed of five gross elements, You descend along with Your internal potency."

This is also supported by Śrī Arjuna's statement in Śrīmad-Bhāgavatam (1.7.23): "māyāṁ vyūdasya cic-chaktyā kaivalye

sthita ātmani – O Bhagavān, You are the transcendental controller and enjoyer, You are beyond the material nature, and You are the master of existence. Therefore You are immutable; that is, You are not attached to māyā. You keep the external potency far distant by the influence of Your intrinsic, internal potency, and You remain situated exclusively in Your own intrinsic nature."
If this conclusion is accepted, then how does creation take place without being activated by Him? In answer to this question it is said, sisṛkṣayā: when Bhagavān desires to create, He activates His time potency, through which He agitates the material nature. Material existence takes place by the influence of this time potency, which is the light of Bhagavān's bodily luster.
The constitutional nature of time has been described thus: "prabhāvaṁ pauruṣaṁ prāhuḥ kālam eke yato bhayam – all remain in a state of fear of this puruṣa's influence in the form of time." One can find a detailed analysis of this in Śrīmad-Bhāgavatam (3.5.23):

kāla-vṛttyā tu māyāyāṁ
guṇamayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

Bhagavān Viṣṇu is the puruṣa, who is beyond material sense perception and who is replete with spiritual potency. By His time potency, He agitates the material energy, which consists of the

modes of material nature, and then sows the seed of the cause of creation in māyā through the medium of His partial manifestation. The purport of this verse is that the first puruṣa-avatāra of Adhokṣaja Bhagavān is Kāraṇodakaśāyī Mahā-Viṣṇu, who glances toward māyā from a distance. By the influence of this glance, Bhagavān impregnates māyā with potency in the form of jīva-śakti, which is a semblance of the transcendental potency (cit-śakti). The living entities who, as a result of fruitive activities performed in ignorance, had merged into the unmanifest material nature at the time of the cosmic annihilation, are sent again into the field of fruitive activities at the time of creation and made to enter māyā.

The universe appears as a result of the combination of māyāśakti and jīva-śakti. Furthermore, śāstra confirms that although jīva-śakti, who is the knower of the field of his own activities, is superior to the material energy, he is subordinate to māyā on account of his entering into māyā. In this context the word puruṣa indicates one who glances toward the predominated material nature. This is how the puruṣa has impregnated the unmanifest material nature with seed-potency in the form of the living entities.

TĀTPARYA

Bhagavān Śrī Kṛṣṇa has no direct connection with the illusory

potency; His contact with māyā is only indirect. In His form of Kāraṇodakaśāyī Mahā-Viṣṇu, the puruṣa-avatāra, He glances toward māyā. This form is a plenary portion of Mahā-Saṅkarṣaṇa, who resides in the seat of pastimes known as Vaikuṇṭha. Even in this act of glancing He has no association with māyā because, by His desire, Ramā-devī, the cit-śakti, carries out the function of His glance as His inseparable potency. The external potency renders service to the personal expansion of Bhagavān as He sports with Ramā-devī, so she acts in the capacity of Ramā-devī's maidservant. The function of time is simply Ramā-devī's power of cause and effect. In other words, only kāla-puruṣa, the personified time factor, unites with the inert material energy, with the result that the universe composed of five elements emerges. Thus that kāla-puruṣa, or the influence by which the cosmic creation, maintenance and destruction take place, is the wish of Bhagavān.

Verse 8

niyatiḥ sā ramā devī
tat-priyā tad-vaśaṁ tadā
tal-liṅgaṁ bhagavān śambhur
jyoti-rūpaḥ sanātanaḥ

yā yoniḥ sāparā-śaktiḥ

kāmo bījaṁ mahad dhareḥ

Anvaya

sā ramā – that Ramā-devī (with whom Mahā-Viṣṇu enjoys); devī – is the Lord's self-effulgent potency; tat-priyā – she is dear to Him; niyatiḥ – is born of His svarūpa; tad-vaśam – and is fully submissive to Him; tadā – then (at the time of creation); jyoti-rūpaḥ sanātanaḥ – the personified reflection of His eternal effulgence; bhagavān śambhuḥ – appears as the renowned Bhagavān Śambhu; tat-liṅgam – the generative capacity (Śambhu's localized representation) of that same first puruṣa, Kāraṇodakaśāyī Viṣṇu. He is a plenary portion of Saṅkarṣaṇa who in turn is a plenary portion of Śrī Kṛṣṇa; sā yā aparā śaktiḥ – (similarly) she who is the inferior potency of Mahā-Viṣṇu, and the semblance of Yogamāyā; yoniḥ – becomes the womb (for universal generation); kāmaḥ – Mahā-Viṣṇu has a desire for universal creation, as a result of which His glance falls upon His illusory potency; bījam hareḥ – and on account of the seed of Hari (bestowed upon māyā); mahat – the mahat-tattva arises (which is the combined form of the living entities and the five gross elements, the result of the action performed by His personified glance).

TRANSLATION

[Now the way in which Bhagavān indirectly comes in contact with māyā is being described.]

The spiritual potency in the form of Ramā-devī, who is dear to Bhagavān, is Destiny. That goddess is always controlled by the Supreme Lord and is always dedicated to His service. At the onset of creation, the effulgence of Mahā-Viṣṇu, who is the expansion of Śrī Kṛṣṇa's plenary portion, is manifest in the form of Śambhu. That Śambhu is called the liṅga of Bhagavān, meaning the manifest symbol of His generative capacity, and appears for the purpose of preparing the cosmic manifestation of the material universes. The liṅga in the form of Śambhu is a reflection of the eternal light or effulgence. The feminine receptive potency is manifest from Ramā-devī or Destiny. That potency which gives birth to the material creation is the inferior energy called māyā, whose intrinsic form is the yoni, the womb of universal creation. The union of the yoni and liṅga is the reflection of the Supreme Lord Śrī Hari's desire seed, in the form of the unmanifested material energy (mahat-tattva).

ṬĪKĀ TRANSLATION

Who is Ramā-devī? The one-and-a-half ślokas beginning with niyatiḥ are being spoken in answer to this question. She is constitutionally the spiritual potency, and she is called niyati because she is eternally present within the svarūpa of Svayam Bhagavān,

and because she remains niyamita (regulated in her activities) by Svayam Bhagavān. Thus, she is Bhagavān's submissive and beloved consort. It is stated in Śrīmad-Bhāgavatam (12.11.20): "anapāyinī bhagavatī śrīḥ sākṣād-ātmano hareḥ – she is directly Bhagavatī Śrī Lakṣmī-devī, who is the internal, inseparable potency of Śrī Hari." The śakti of Śrī Hari is inseparable because she is directly of His intrinsic nature. That is to say, just as Śrī Hari is the embodiment of transcendental consciousness, similarly His internal potency, being non-different from Him, is the feminine aspect of the embodiment of transcendental consciousness. Here the word sākṣāt (directly) indicates that she is not the śakti who is ashamed to be in the path of Śrī Hari's vision. That śakti is the illusory potency, who bewilders the living entities who are averse to Bhagavān. Bhagavatī Lakṣmī-devī has also been called anapāyinī (imperishable or inseparable) in the Viṣṇu Purāṇa:

nityaiva sā jagan-mātā
viṣṇo śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaiveyaṁ dvijottama

O best of the twice-born, the mother of the universe, Lakṣmī-devī, is Bhagavān Viṣṇu's eternal anapāyinī-śakti. Just as Viṣṇu is all pervading, similarly His śakti is also present everywhere. Whenever the master of the universe, the God of gods, Janārdana, descends to this world, His internal potency

Bhagavatī Lakṣmī-devī also descends along with Him in appropriate forms, such as those of goddesses or human beings, corresponding to the forms of Śrī Hari.

In some scriptures it is mentioned that Śivajī's potency is the cause of the creation. Such statements should be reconciled as follows. Just as the universe has been considered the svarūpa of Bhagavān in descriptions of the universal form, similarly Śivajī's potency has been referred to as the cause of the universe in the context of considering her to be a limb of Bhagavān.

According to the Viṣṇu Purāṇa, the entire universe is a semblance of the transcendental radiance of Bhagavān's plenary portion, i.e. it is the symbol (liṅga) of the unmanifest puruṣa. The plenary portion that is indicated by this symbol is the plenary portion that creates the total material energy, and He is called Śambhu. The word liṅga should be interpreted to mean symbol or form.

Bhagavān's first incarnation for creating this world, in whom the material universe is situated, who takes a rounded form, and who is the shelter and benefactor of unlimited living entities, is called śiva-liṅga, or Śambhu.

The phrase anyas tu tad-āvirbhāva-viśeṣa means, "The other form of Śiva is called Sadāśiva. He is a manifestation of Bhagavān for a specific purpose, and thus He is viṣṇu-tattva. He is supremely benevolent."

However, the form of Śiva described as śivaḥ śakti-yuktaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ is not viṣṇu-tattva. The Śiva who is united with the illusory potency remains covered by three types of false ego, namely goodness, passion and ignorance. This Śiva will be described ahead in verse 45, kṣīraṁ yathā dadhivikāra-viśeṣa-yogāt. It should be understood that the portion functioning as the womb of creation is the inferior potency. In other words, it is that unmanifested area of māyā that acts as the receptacle for Bhagavān's impregnation of potency in the form of innumerable living entities. This is also called pradhāna.

The purport of this analysis is that Bhagavān glanced toward māyā to create the cosmic existence. As a result of this glance, Ramā-devī as material nature (that is, her shadow) gave birth to progeny in the form of the twenty-four elements of creation, beginning with the total material energy (mahat-tattva).

In this verse 8, the unmanifested material energy has been called the desire-seed of Śrī Hari, whose desire to glance in the direction of māyā for the purpose of creation is called kāma.

Then Bhagavān impregnated the material nature with His seed in the form of the instrumental causes of creation, namely the jīvaśakti and the mahat-tattva. This is the sense in which the word mahat has been used.

A description found in śruti states: "so 'kāmayata – at the beginning of creation, Bhagavān manifested the desire to beget

the entire population." According to Śrīmad-Bhāgavatam (3.5.26), the statement beginning with kāla-vṛttyā confirms that Bhagavān impregnated the conscious spiritual jīva-śakti into the actively manifesting area of material nature consisting of the three modes of material nature, which was in a state of being agitated by the time potency. As a result, that manifestation of the predominated material nature gave birth to the vast mahattattva.

TĀTPARYA

Saṅkarṣaṇa is a personal expansion (aṁśa) of Śrī Kṛṣṇa. Being imbued with a desire to create, He is inclined to manifest the universe of five elements. As He reclines in the Causal Ocean in the form of the first puruṣa-avatāra, He casts toward māyā a glance that is the instrumental cause of the creation. The semblance of its reflected light is śambhu-liṅga, the generative capacity, which unites with the shadow of ramā-śakti in the form of the universal womb of Māyā-devī. At that time, the semblance of the desireseed in the form of the aggregate unmanifest elements (mahattattva) emerges and becomes absorbed in the task of creation.

The first awakening of the desire-seed created by Mahā-Viṣṇu is called hiraṇyamaya-mahat-tattva (the golden form of the aggregate elements), which is the mental principle of readiness for cosmic creation. There is an extremely confidential consideration here: the desire of the puruṣa engages in the act of creation after

accepting the aspects of the instrumental cause and the ingredient cause. Here māyā, the female receptive potency, acts as the instrumental cause, while Śambhu, the male generative capacity, acts as the ingredient cause (upādāna). The puruṣa, who acts according to His own sweet will, is Mahā-Viṣṇu. The ingredient principle (pradhāna) is the ingredient cause (upādāna). The receptive principle (prakṛti) is māyā. The creator of the material universe and the cause of the union of the other two principles is Śrī Kṛṣṇa's partial expansion, the puruṣa, or the principle of desire. These three (pradhāna, prakṛti and puruṣa) constitute the agents of creation.

The desire-seed of Goloka is a purely transcendental reality, whereas the desire-seed of the material world is a manifestation of potencies such as time, which are included within the shadow of the spiritual potency. Although the transcendental desire-seed mentioned previously is the original principle of which māyā is the reflection, the purely transcendental reality is far removed from māyā. The second desire-seed is the illusory reflection of that original transcendental desire-seed. Śambhu-tattva is elaborately described ahead in verses 10 and 15.

Verse 9

liṅga-yony-ātmikā jātā

imā māheśvarī-prajāḥ

Anvaya

liṅga-yoni-ātmikā – through the combination of liṅga, who is puruṣa-śakti as well as upādāna-kāraṇa, with yoni, who is strī-śakti as well as nimitta-kāraṇa; imāḥ māheśvarī-prajāḥ – all the universal progeny including gods, mankind, animals, etc. through the great powers of māyā; jātāḥ – have been born.

TRANSLATION

All progeny such as humans and demigods, along with their respective worlds, have issued forth from this combination of the generative capacity in the form of liṅga, and the universal womb of material nature, called yoni.

ṬĪKĀ TRANSLATION

Whatever details have been narrated in śāstras such as śaiva and tantra about Śiva's creation of progeny are not authentic; rather they have been spoken independently out of ignorance.

Actually, Mahā-maheśvara refers exclusively to Śrī Kṛṣṇa. Thus the fundamental purport of māheśvarī-prajāḥ is that all progeny have originally emerged from the māyā of the Supreme Controller, Śrī Kṛṣṇa. It is in this context that the expression has

been used in the current verse.

TĀTPARYA

Bhagavān's divine opulence consists of the entirety of His majestic influence. Out of that entirety, the opulence of Vaikuṇṭha and Goloka constitutes three-fourths of His majestic influence, wherein there is no lamentation, death or fear. The remaining one-fourth is the opulence of māyā, and consists of the entire population of living entities, such as human beings and demigods, along with all their planets in the mundane universes. All these substances have issued forth from the union of the ingredient cause and the instrumental cause, that is liṅga and yoni. Whatever facts have been accumulated to date through material science are all characterized by this type of union. All inert material objects such as trees, creepers, worms and insects have been produced from the combination of puruṣa and prakṛti, the generative masculine principle and the receptive feminine principle.

There is a particularly profound point worthy of consideration in this regard. Although the Sanskrit words liṅga and yoni, generally indicating the male and female generative organs, seem somewhat crude, these terms are extremely useful for defining elementary principles in scientific literature, and also for illuminating matters of confidential significance. Indecency is an external

conception related to social formality. However, science and transcendental science cannot destroy the true substance by depending on social formality. Thus, in order to understand the desire-seed related to the material potency, which is the original principle of the inanimate universe, the use of these words is unavoidable. However, one should simply interpret liṅga and yoni as referring to the active potency of the predominating agent (puruṣa-śakti), and the active potency of the predominated function (strī-śakti).

Verse 10

śaktimān puruṣaḥ so 'yaṁ
liṅga-rūpī maheśvaraḥ
tasminn āvirabhūl liṅge
mahā-viṣṇur jagat-patiḥ

Anvaya

mahā-viṣṇuḥ – the first of the puruṣa-avatāras, who is known as Mahā-Viṣṇu or Kāraṇodakaśāyī, which means one who lies within the Causal Ocean (kāraṇa-udaka); jagat-patiḥ – the supreme master and Supersoul of all the universes; āvirabhūt – appeared (by means of His glance); tasmin liṅge – within that form; liṅga-rūpī maheśvaraḥ –

Bhagavān Śambhu, whose personal form is represented by the localized symbol of liṅga (His generative capacity); śaktimān – connected with His illusory potency, who furnishes the universal ingredients; saḥ ayam puruṣaḥ – is factually non-different from that same Mahā-Viṣṇu (who performs the function of ingredient cause through that Śambhu).

TRANSLATION

The controller of all, the original agent, who has been indicated by the word maheśvara, is the potent male (puruṣa). For the purpose of creation, He is manifest in the form of the original male generative capacity (liṅga). He who is called Mahā-Viṣṇu, the Lord of the cosmos, also appears in that combination of the active and receptive principles of creation by His expansion in the form of His glance.

ṬĪKĀ TRANSLATION

This verse has been spoken to clarify the previous verse. The unmanifest form mentioned previously now emerges in its manifest form for the purpose of creation. How does it emerge? The partial expansion of a partial expansion of Bhagavān, called the original potent male principle, Maheśvara, creates the material universe. Everything in the world of māyā – such as false ego, intelligence, mind, the five gross elements, the five sense objects and the unmanifest aggregate of the material energy – is the manifest

representation of the unmanifest form of Bhagavān. The selfsufficient Mahā-Viṣṇu, who is the Lord of all living entities and all spiritual and material worlds, is the origin (aṁśī) of Maheśvara, who appears in a manifest form as the liṅga or original male generative capacity.

It is also stated in the commentary on Laghu-bhāgavatāmṛta:

so 'yaṁ śaktimān puruṣaḥ
liṅga-rūpī maheśvaro bhavati
tasmin liṅge jagat-patir
mahā-viṣṇur āvirabhūt

That Supreme Personality, the possessor of all potencies, Mahā-Viṣṇu, takes the form of Maheśvara as the liṅga or original generative capacity, and then enters within it as the Lord of the mundane universes.

TĀTPARYA

Śrī Nārāyaṇa, Śrī Kṛṣṇa's personal expansion, who is non-different from Him, reigns gracefully in the Vaikuṇṭha realm of the spiritual sky, wherein transcendental opulence predominates. The Mahā-Saṅkarṣaṇa of His quadruple expansion is also a partial expansion of Śrī Baladeva, Śrī Kṛṣṇa's first pastime expansion. By the influence of the inconceivable potency, that Mahā-Saṅkarṣaṇa in the form of His partial expansion Kāraṇodakaśāyī Mahā-Viṣṇu eternally reposes in Virajā, which is the borderline between the

conscious and unconscious realms. From there He glances toward māyā, which is the remotely situated shadow of the spiritual potency. The semblance of that transcendental glance is Śambhu, the lord of pradhāna, which is replete with the potential material ingredients. Śambhu, in the form of Rudra, unites with māyā, the instrumental cause. However, he cannot do anything without the influence of the direct spiritual might of Śrī Kṛṣṇa in the form of Mahā-Viṣṇu. Therefore the unmanifest material energy (mahat-tattva) emerges only when the active endeavors of māyā (i.e. śiva-śakti) and the primordial material ingredients (pradhāna) are sanctioned by Saṅkarṣaṇa, who is Śrī Kṛṣṇa's personal expansion, and Mahā-Viṣṇu, who is Saṅkarṣaṇa's personal expansion and the first puruṣa-avatāra. Only when Mahā-Viṣṇu is favorable does śiva-śakti gradually create the element of false ego, the five gross elements beginning with space, the five sense objects and the material senses of the jīvas, who are particles of the rays of Mahā-Viṣṇu's effulgence. An elaborate analysis of this aspect will be presented in the coming verses.

Verse 11

sahasra-śīrṣā puruṣaḥ

sahasrākṣaḥ sahasra-pāt

sahasra-bāhur viśvātmā

sahasrāṁśaḥ sahasra-sūḥ

Anvaya

puruṣaḥ – Mahā-Viṣṇu, the master of the universe; sahasra-śīrṣā – has thousands of heads; sahasra-akṣaḥ – thousands of eyes; sahasra-pāt – thousands of feet; sahasra-bāhuḥ – thousands of arms; viśva-ātmā – He pervades the whole universe as the Supersoul; sahasra-aṁśaḥ – thousands of avatāra expansions; sahasra-sūḥ – and generates many thousands of living beings.

TRANSLATION

That master of the universe, Mahā-Viṣṇu, possesses thousands upon thousands of heads, thousands upon thousands of eyes, thousands upon thousands of arms, and thousands upon thousands of incarnations and plenary expansions. He is the Self of the cosmos, and He alone creates thousands upon thousands of living entities.

ṬĪKĀ TRANSLATION

The form of Mahā-Viṣṇu is being described thus in the current verse beginning with the words sahasra-śirṣā. He whose innumerable incarnations appear in thousands upon thousands of plenary portions is called sahasrāṁśa. Similarly, He who creates

thousands upon thousands of living entities is called sahasrasūḥ. Here the word sahasra (one thousand) has been used to indicate an uncountable number. It is evident that the word sahasra is used throughout the scriptures to convey the sense of "innumerable."

Furthermore, in describing the intrinsic form and nature of Mahā-Viṣṇu, it is stated in Śrīmad-Bhāgavatam (2.6.42): "The first avatāra of Bhagavān, the Lord of the spiritual realm, is the puruṣa who lies down in the Causal Ocean and casts His glance upon material nature. The following are all substances related to Parameśvara: His activities, such as the creation of time and acquired nature; material nature, which is composed of cause and effect; the unmanifest stage of material nature (mahattattva); the gross elements; false ego; the aggregate of the modes of material nature beginning with the mode of goodness manifested as various forms of life; hellish planets such as Pātālaloka; the aggregate of living entities; Garbhodakaśāyī Viṣṇu; moving and non-moving entities; and individual bodies."

In the commentary to this verse, it is stated that the gigantic puruṣa, who instigates the activities of material nature and who has thousands of heads and so on, has been called the original avatāra who assumes a pastime form. His activities include creation of the time factor, acquired nature and other elements of the material creation. Thus, the original puruṣa-avatāra creates,

maintains and destroys within Himself and by Himself, at the beginning of every lifetime of Brahmā. Although He is one, He is manifest in many forms through His illusory energy. This universe, consisting of factual existence and the non-factual or temporary existence of cause and effect, is situated within Him alone. Therefore, all these phenomena have been called substances related to Him.

TĀTPARYA

Mahā-Viṣṇu, who is praised throughout the Vedas, is replete with unlimited transcendental senses, and is characterized by endless power. That puruṣa is the origin of all incarnations.19 *(19 All the incarnations within the material world come from Mahā-Viṣṇu. Śrī Kṛṣṇa is Himself the source of all other expansions and incarnations, including Mahā-Viṣṇu.)*

Verse 12

nārāyaṇaḥ sa bhagavān

āpas tasmāt sanātanāt

āvirāsīt kāraṇārṇo

nidhiḥ saṅkarṣaṇātmakaḥ

yoga-nidrāṁ gatas tasmin

sahasrāṁśaḥ svayaṁ mahān

Anvaya

saḥ bhagavān – that very Mahā-Viṣṇu Bhagavān, the first of the puruṣaavatāras; nārāyaṇaḥ – is renowned in the illusory universe by the name Nārāyaṇa; saṅkarṣaṇa-ātmakaḥ – and is originally manifested from Mūla-Saṅkarṣaṇa in Goloka, via His expansion named Mahā-Saṇkarṣaṇa in the Vaikuṇṭha planets, which are situated within the spiritual sky; tasmāt sanātanāt – from that eternal Lord; kāraṇārṇaḥ nidhiḥ āpaḥ – the vast waters of the Causal Ocean; āviḥ āsīt – become manifest; gataḥ – (then) entering; yoga-nidrām – into samādhi upon the bliss of His own intrinsic form and nature; tasmin – upon those waters; svayam mahān – and that Supreme Personality of Godhead; sahasra-aṁśaḥ – accepts many thousands of expansions as His avatāras.

TRANSLATION

This Mahā-Viṣṇu is celebrated within the world of māyā by the name "Nārāyaṇa." The water of the Causal Ocean has emanated from this eternal puruṣa. He is Bhagavān, the supreme predominator, possessed of thousands of plenary portions, although He is Himself a plenary portion of the Saṅkarṣaṇa of Paravyoma. The eternal puruṣa takes shelter of mystic slumber and lies down in the vast waters of Virajā.

ṬĪKĀ TRANSLATION

This Mahā-Viṣṇu reclines in the causal waters. He is called the

first puruṣa-avatāra, and this particular verse is about Him, from whom the water of the Causal Ocean has emanated. He is called Nārāyaṇa because He lies down in this water (nāra means "water," and ayana means "shelter" or "resting place"). He is a partial avatāra of Mahā-Saṅkarṣaṇa in Vaikuṇṭha. The Saṅkarṣaṇa in the chamber of Goloka, who was described earlier, is Mūla-Saṅkarṣaṇa, His plenary portion in the second quadruple expansion in Vaikuṇṭha is called Mahā-Saṅkarṣaṇa, and Kāraṇodakaśāyī Mahā-Viṣṇu is an expansion of this Mahā-Saṅkarṣaṇa. It is His pastime to create the Causal Ocean and lie down in it in mystic slumber, which is a state of trance induced by His own intrinsic, ecstatic nature (svarūpānanda-samādhi). It is stated in the Viṣṇu Purāṇa (1.4.6):

āpo nārā iti proktā
āpo vai nara-sūnavaḥ
tasya tā ayanaṁ pūrvaṁ
tena nārāyaṇaḥ smṛtaḥ

Āpa means nāra, which in turn is understood to mean both water and the living entity (jīva). Because Bhagavān is the supreme shelter of both, He is called Nārāyaṇa.

TĀTPARYA

Bhagavān's samādhi in the form of absorption in His own pleasure potency is called yoga-nidrā. Ramā-devī, who was

mentioned previously, is herself Yogamāyā in the form of yoganidrā.

Verse 13

tad-roma-bila-jāleṣu

bījaṁ saṅkarṣaṇasya ca

haimāny aṇḍāni jātāni

mahā-bhūtāvṛtāni tu

Anvaya

bījam saṅkarṣaṇasya – the seeds made of mahā-tattva (from which the five gross material elements manifest) along with the jīvas, which are generated from Mahā-Viṣṇu (the expansion of Saṅkarṣaṇa) and implanted within the illusory potency, and which have not yet developed into the subtle primordial forms of the material creation; tat-romabila-jāleṣu – they remain within His skin-pores; haimāni aṇḍāni – in the form of (countless) golden eggs; mahā-bhūta-āvṛtāni ca – and covered by the five gross elements; tu jātāni – are indeed born.

TRANSLATION

The transcendental seeds of Saṅkarṣaṇa emerge in the form of countless golden eggs from the pores of the skin of Mahā-Viṣṇu as He reclines in the Causal Ocean. All those eggs remain covered by the great material elements.

ṬĪKĀ TRANSLATION

Innumerable universes are born from Mahā-Viṣṇu as He lies in the Causal Ocean. This point is analyzed in the present verse. That puruṣa is a manifestation of Saṅkarṣaṇa. All the seeds, in the form of the unmanifest material energy, along with the aforementioned living entities who were contained in the material nature, first attain the state of the subtle primordial forms of the elements.

After transforming into the twenty-four elements of creation, 20 *(20 The twenty-four elements of creation are as follows: five gross elements (earth, water, fire, air and space); five sense objects (form, taste, fragrance, sound and touch); the five knowledge-acquiring senses (eyes, ears, nose, tongue and skin); the five working senses (speech, hands, legs, rectum and genitals); and the three subtle senses (mind, intelligence and false ego). Along with the unmanifest material energy and the living entities, all these elements were contained within the illusory material nature in the form of the seeds of Mahā- Saṅkarṣaṇa, the presiding deity of the twenty-four elements of creation.)*

they manifest in the form of golden eggs within the skin-pores of the puruṣa. All these golden eggs remain covered by the gross elements in their unmixed state.

In Śrīmad-Bhāgavatam (10.14.11), Śrī Brahmā has also stated:

kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā

vātādhva-roma-vivarasya ca te mahitvam:

O Bhagavān, within the sphere of the universe composed of material energy, the unmanifest material energy, false ego, space, air, fire, water and earth, where am I, Brahmā, carrying this body, which measures seven spans of my own hand? And where are You, that personality within whose skin-pores innumerable

universes are drifting like infinitesimal dust particles seen in the sun-rays entering through a window?

Furthermore, it is stated in Śrīmad-Bhāgavatam (3.11.40–41),

vikāraiḥ sahito yuktaiḥ koṭiśo hy aṇḍa-rāśayaḥ:

This universe is assembled by the combination of the eightfold material nature, in the form of prakṛti, the unmanifest aggregate of material elements, false ego and the five sense objects, as well as sixteen transformations in the form of the eleven senses and the five great elements. Its inner portion extends over 5,000,000,000 yojanas (40,000,000,000 miles), and its outer portion consists of the seven coverings beginning with earth, each extending ten times further than the previous one. There are millions upon billions of universes that extend even further than this universe. Nevertheless, millions and billions of such universes are situated like tiny atomic particles within each of the skin-pores of Mahā-Viṣṇu. Learned persons describe the nature of Mahā-Viṣṇu in this way. That Kāraṇodakaśāyī Viṣṇu is the cause of all the universes.

TĀTPARYA

The first puruṣa-avatāra, who lies in the Causal Ocean, is so colossal that the seeds of endless billions of universes are born in the pores of His skin. Those universes are only an imitation of the unlimited abodes of the spiritual world. As long as they remain within the body of the puruṣa-avatāra, they exist like golden

eggs in the form of a semblance of transcendence. However, by the will of Mahā-Viṣṇu, they remain covered by the subtle aspects of the gross elements that have arisen from the instrumental cause and ingredient cause of the illusory energy. These golden eggs manifest along with the breathing of the puruṣa, and when they enter the unlimited chamber of the illusory energy, they are expanded by the unmixed five gross material elements.

Verse 14

praty-aṇḍam evam ekāṁśād
ekāṁśād viśati svayam
sahasra-mūrdhā viśvātmā
mahā-viṣṇuḥ sanātanaḥ

Anvaya

evam – thereafter; sanātanaḥ – the eternal; viśvātmā – all-pervasive; mahā-viṣṇuḥ – Mahā-Viṣṇu; sahasra-mūrdhā – who has thousands of heads; svayam – personally; viśati – enters; praty-aṇḍam – each egg; eka-aṁśāt eka-aṁśāt – by means of His respective expansions.

TRANSLATION

This Mahā-Viṣṇu entered into every individual universe as His individual plenary portions, each of which is

complete with all His mystic opulences. In other words, within each universe Mahā-Viṣṇu assumes the form of the universal soul with thousands upon thousands of heads.

ṬĪKĀ TRANSLATION

Mahā-Viṣṇu then enters into those billions of universes in separate individual forms of Viṣṇu, who are called Garbhodakaśāyī Viṣṇu. The meaning of ekāṁśād ekāṁśāt is that an individual plenary portion of Mahā-Viṣṇu enters each womb-like universe.

TĀTPARYA

The Mahā-Viṣṇu who lies down in the Causal Ocean is a plenary portion of Mahā-Saṅkarṣaṇa. In the form of His individual plenary portions, He personally enters into each of the universes that are manifested from Him. Every one of those plenary portions is directly Viṣṇu, and they are similar to Mahā-Viṣṇu in every respect. Each Garbhodakaśāyī Viṣṇu is the aggregate feature of all forms of the indwelling witness.

Verse 15

vāmāṅgād asṛjad viṣṇuṁ
dakṣiṇāṅgāt prajāpatim
jyotir-liṅga-mayaṁ śambhuṁ
kūrca-deśād avāsṛjat

Anvaya

vāma-aṅgāt – from the left side of Kāraṇodakaśāyī Mahā-Viṣṇu; asṛjat – He created; viṣṇum – Śrī Viṣṇu; dakṣiṇa-aṅgāt – from His right side; prajā-patim – (He created) the primal progenitor known as Hiraṇyagarbha; kūrca-deśāt – from the center of His eyebrows; avāsṛjat – He created; śambhum - His expansion of Śambhu; jyotiḥliṅga-mayam – in the form of an effulgent liṅga (male symbol of generative capacity).

TRANSLATION

That Mahā-Viṣṇu created Viṣṇu from His left side, Prajāpati from His right side, and Śambhu in the form of an effulgent liṅga from between His eyebrows.

ṬĪKĀ TRANSLATION

What did Śrī Mahā-Viṣṇu do next? In answer to this question it is stated, vāmāṅgāt: "He manifested Viṣṇu from His left side, Prajāpati from His right side and Śambhu from between His eyebrows." Brahmā is the creator, Viṣṇu is the maintainer and Maheśa is the destroyer of all the universes. The form of Śrī Viṣṇu in each universe directs His own expansions in the form of Brahmā and Śiva, and as a result of this impetus, Brahmā is absorbed in the task of creation, and Maheśa is absorbed in the task of annihilation. In this context one should understand the

term prajāpati (primal progenitor) to mean Hiraṇyagarbha-Garbhodakaśāyī Viṣṇu. In some places the four-headed Brahmā has also been referred to as the prajāpati, but in this context prajāpati does not refer to Brahmā with four faces. This Hiraṇyagarbha-puruṣa creates the predominating deities within the shell of each universe. Viṣṇu and Śambhu are also the maintainer and destroyer respectively of their universes.

Śambhu has emanated from the area between the eyebrows of Mahā-Viṣṇu. The place of Mahā-Viṣnu is the water covering, which is considered to be His residence.

TĀTPARYA

Kṣīrodakaśāyī Viṣṇu is the indwelling witness of the individual living entity, whereas Garbhodakaśāyī Viṣṇu is the indwelling witness of the aggregate of living entities. The primal progenitor is Hiraṇyagarbha, the expansion of Bhagavān, and he is different from the four-headed Brahmā. This Hiraṇyagarbha is the seed principle of each of the Brahmās in all the unlimited universes. Jyotir-liṅga-mayaṁ śambhum refers to the Śambhu who is the immensely qualified manifestation of the fundamental principle of procreation in the form of the original male generative capacity (liṅga). Śrī Viṣṇu is Mahā-Viṣṇu's personal expansion, and is therefore in the category of the Supreme Īśvara. Prajāpati and Śambhu are both Mahā-Viṣṇu's separated expansions, and are

thus demigods who have been invested with special authority.
Since His potency resides in His left side, it is from the transcendental potency of pure spiritual existence in Mahā-Viṣṇu's left limb that Viṣṇu emerges. Thus Viṣṇu appears from the pure spiritual existence of Bhagavān.
As Īśvara, Viṣṇu is the Supersoul (Paramātmā) or indwelling witness of every living entity. In the Vedas He has been called "the thumb-sized predominator." He is the maintainer. Those who perform fruitive activities worship Him as Yajñeśvara Nārāyaṇa, the Lord of sacrifice, while the yogīs desire to attain the state of trance by meditating upon Him.

Verse 16

ahaṅkārātmakaṁ viśvaṁ
tasmād etad vyajāyata

Anvaya
tasmāt – from Śambhu; etad viśvam – this universe; vyajāyata – became; ahaṅkāra-ātmakam – imbued with the nature of false ego.
TRANSLATION
The world of false ego has been born from Śambhu. This is his function in relation to the living entities.

ṬĪKĀ TRANSLATION

Another function of Śambhu is being described here. He is called the original form of false ego because this world of false ego was born from him. Thus Śambhu is the presiding deity of false ego. For example, it is stated in Śrīmad-Bhāgavatam (3.26.24):

The unmanifest aggregate material energy originates from Bhagavān's spiritual potency, and it transforms into three types of false ego, which were imbued with the potency for activity at the time of creation. The mind, the senses and the life airs are born from these three modifications of false ego, namely false ego in goodness, false ego in passion and false ego in the mode of ignorance.

Therefore Śambhu is called the presiding deity of all false ego. Learned authorities have also called him Anantadeva. He is also the cause of matter, the senses and the mind.

TĀTPARYA

The original form of pure existence in its transcendental constitutional state has no sense of self-conception separate from the Supreme Person Bhagavān. The symbol of separate selfconception, or the separate existence that emerges in this material world, is exemplified by the male generative capacity. This is a mundane reflection of the original pure spiritual existence. This liṅga, the emblem of the male generative capacity, is Ādi-Śambhu. He unites with the receptive principle,

which is a transformation of Ramā-devī in the form of the yoni or womb of material existence. At this time, Śambhu is the material cause by dint of supplying the raw material substances for creation. When each universe is manifest from the gradual evolution of this state of existence, the rudra or destructive principle emerges from the existence of Śambhu. Although born from between the eyebrows of the puruṣa-avatāra Mahā-Viṣṇu, Śambhu remains as the epitome of false ego in all conditions. An unlimited number of atomic conscious particles emerge from the spiritual rays of Paramātmā as the aggregate of the living entities. When they identify themselves as the servants of Bhagavān, they are of Vaikuṇṭha, and have no relationship with the world of māyā. When the living entity forgets this pure identity, he desires to become the enjoyer of māyā, and the false ego principle of Śambhu then enters his existence and produces within him the self-conception of being a separate enjoyer. Therefore, Śambhu alone is the principle underlying the world of false ego and the identification of the living entities with their material bodies.

Verse 17

atha tais tri-vidhair veśair

līlām udvahataḥ kila

yoga-nidrā bhagavatī

tasya śrīr iva saṅgatā

Anvaya

atha – thus (after mahā-puruṣa Kāraṇodakaśāyī entered each universe in the form of Bhagavān Garbhodakaśāyī Viṣṇu); kila udvahataḥ tasya – He indeed carried out; līlām – His pastime, i.e. the duty of creation, maintenance and destruction in each universe; taiḥ – through these; trividhaiḥ – three kinds; veśaiḥ – of dresses, i.e. His expansions of Prajāpati, Viṣṇu and Śambhu; śrīḥ iva saṅgatā – just as a plenary portion of the intrinsic, personal potency meets with Kāraṇodakaśāyī Viṣṇu; tasya – similarly Garbhodakaśāyī Viṣṇu also meets; yoga-nidrā – mystic slumber, another plenary portion of the same śakti; bhagavatī – who is replete with all opulence, and who is an expansion of the mystic slumber aspect of the intrinsic, personal potency. (This is to indicate that Garbhodakaśāyī Viṣṇu also reposes in mystic slumber.)

TRANSLATION

Thereafter, mahā-puruṣa Bhagavān, having entered the universe in the forms of Prajāpati, Viṣṇu and Śambhu, performs His pastime of maintenance, creation and dissolution, which occurs within the inert material energy. Since this pastime is so insignificant, He associates with Bhagavatī Yoganidrā, who is the personification of mystical absorption in His own intrinsic bliss, and the

partial manifestation of the spiritual potency.

ṬĪKĀ TRANSLATION

The current verse describes the līlā of the Brahmā, Viṣṇu and Maheśa who have entered the material universe. Bhagavān Viṣṇu performs the tasks of creating, maintaining and annihilating the material world by entering the universe in the three forms, Brahmā, Viṣṇu and Maheśa. Here, yoganidrā bhagavatī tasya śrīr iva saṅgatā indicates that, because Brahmā and Śambhu have a self-conception of being separate from the essential reality of Bhagavān, they sport with their respective aspects of the inferior potency, namely Sāvitrī and Umā, who are the shadow forms of the transcendental potency. However, Bhagavān Viṣṇu associates (sleeps) with Bhagavatī Mahā-Yoganidrā, who, being the partial manifestation of Ramā-devī or Śrī Lakṣmī, is the personification of mystical absorption in His own intrinsic bliss. The expression śrīr iva means that this Ramā-devī is an expansion of the original Lakṣmī-devī who reigns in Vaikuṇṭha.

TĀTPARYA

Since Brahmā and Śambu are both separated personal expansions, and since they have a self-conception of being separate from the essential reality of Bhagavān, they sport with their respective aspects of the inferior potency, Sāvitrī and Umā, who are the shadow forms of the transcendental potency. Only

Bhagavān Viṣṇu is the husband of the personal transcendental potency, Ramā or Lakṣmī.

Verse 18

sisṛkṣāyāṁ tato nābhes
tasya padmaṁ viniryayau
tan nālaṁ hema-nalinaṁ
brahmaṇo lokam adbhutam

Anvaya

tataḥ – therafter; tasya – when Garbhodakaśāyī Viṣṇu; sisṛkṣāyām – desired to create; nābheḥ – from His lotus navel; hema-nalinam padmam – a lotus flower appearing to be made of gold; viniryayau – was manifest; tan-nālam – within the stem of that lotus; adbhutam – was the astonishing; lokam – world of fourteen planetary systems; brahmaṇaḥ – for the creation of Brahmā.

TRANSLATION

When Garbhodakaśāyī Viṣṇu desired to create, from His navel emerged a golden lotus flower, from which the creator, Brahmā, appeared. Complete with its stem, this wonderful golden lotus flower is the residence of Brahmā and is known as Brahmaloka or Satyaloka.

ṬĪKĀ TRANSLATION

This golden lotus flower, complete with its stem, is the birthplace and resting-place of Brahmājī. It is therefore called Brahmaloka.

TĀTPARYA

In this context, the word svarṇa (golden) indicates the semblance of transcendence.

Verse 19

tattvāni pūrva-rūḍhāni
kāraṇāni parasparam
samavāyāprayogāc ca
vibhinnāni pṛthak pṛthak
cic-chaktyā sajjamāno 'tha
bhagavān ādi-pūruṣaḥ
yojayan māyayā devo
yoganidrām akalpayat

Anvaya

pūrva-rūḍhāni – the primevally established; tattvāni – essential principles of gross matter (described in verse 16); kāraṇāni – of universal causality, i.e. before the interaction of the five gross elements, when they were in a subtle, unmixed state; samavāya aprayogāt – because of

not coming together in the unified form of five elements; ca parasparam pṛthak pṛthak – those elements were mutually distinct from one another; vibhinnāni – and separate; bhagavān ādi-pūruṣaḥ – Kāraṇodakaśāyī Mahā-Viṣṇu, the original Personality of Godhead, replete with all opulence; devaḥ – who was engaged in pleasure pastimes; sajjamānaḥ – associating; cit-śaktyā – with His spiritual potency; yojayan – He engaged; māyayā – with His illusory potency, consisting of the distinct principles of matter (thus they were transformed into a combined form and created countless gross material universes); atha – thereafter; akalpayat yoga-nidrām – He enjoyed with His spiritual potency by taking shelter of His pastime potency. (In other words, He reposed upon His bed of Ananta.)

TRANSLATION

Before the creation of the five gross elements, the fundamental elements existed in their natural condition in separate, individual forms, because the process of combining them had not been applied. The primeval personality, Bhagavān Mahā-Viṣṇu, acted through the illusory potency by associating with His own transcendental potency. Uniting those separate elements by systematic combination, He created the material world. After accomplishing the task of creation in this way, He became absorbed in mystic slumber, the form of union with His own transcendental potency.

ṬĪKĀ TRANSLATION

The method of creation by Kāraṇodakaśāyī Viṣṇu has been described in the Third Canto of Śrīmad-Bhāgavatam. In order to describe the act of creation as the awakening of the universal form, who is the embodiment of the aggregate of countless living entities, it is being explained more elaborately here. The primeval personality, Bhagavān Kāraṇodakaśāyī, accomplished the creation of the universe by amalgamating the previously unmixed five gross elements through the influence of His own spiritual potency reflected in the form of the illusory energy. Then the Supreme Person, who is inclined to perform pastimes, not being ambitious to carry out the duty of creation, became engrossed in mystic slumber with His transcendental potency, Ramā-devī.

etāny asaṁhatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādi rūpāviśat

Śrīmad-Bhāgavatam (3.26.50)

The cause of the universe, Bhagavān, being endowed with time, activity and the modes of material nature, entered this universe when the seven essential realities – that is, the whole aggregate material energy, false ego and the five gross elements – were in their unmixed state.

Thereby, all the substances became agitated and mixed together. Then, from this mixture was born an unconscious egg, from which the universal form was manifested. This egg-like object is enclosed by pradhāna (the seed principle of creation) and prakṛti (material nature) and covered in layers of the elements beginning with water, 21 *(21 According to Śrīmad-Bhāgavatam, the coverings of the material universes begin with earth. Here, the Causal Ocean itself, within which Mahā-Viṣṇu lies in mystic slumber, is counted as the first covering.)* each layer being ten times greater than the previous one.

Thus the Supreme Divinity, who was resting in the water within the embryonic universe, arose and, giving up His neutrality, He began to manifest many kinds of variegatedness within the universal egg. Thus, the mouth, the voice and fire were manifest from that egg, and the nose, the life air and the sense of smell emerged in the same way. Then the two eyes emerged, along with Sūrya, the presiding deity of the eyes. The ear also emerged and from the ear, the sense of hearing was manifest. After that His skin, pores, tears, genitals, legs, hands, feet and other bodily parts were manifest.

All the demigods, being the presiding deities of the senses, entered into that gigantic form, but the universal form did not wake up. When, despite the presence of faculties such as mind, intelligence and ego, the universal form still did not awaken, the Supersoul, who is the presiding deity of consciousness, finally

entered the heart from the consciousness. At that time the universal form arose within the water. Therefore, no one is capable of awakening the universal form as He lies submerged beneath the waters except for the kṣetrajña-puruṣa, the personality who is the knower of all fields, and who is the presiding deity of the life air, senses, mind, intelligence and consciousness.

In this way, after combining all the essential realities, Bhagavān woke up the universal form for the purpose of creation.

Thereafter, since He is indifferent and free from ambition, after engaging in all these activities, He accepted the state of mystic slumber.

TĀTPARYA

In Bhagavad-gītā (9.10) it is stated mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. The purport is that before the creation, Māyā-devī, the shadow of the transcendental potency, was inactive, and the substances of her ingredient aspect also existed separately in a state of non-amalgamation. By the desire of Kṛṣṇa – that is, by the influence of Mahā-Viṣṇu – when the instrumental and ingredient aspects of māyā were combined, an effect emerged in the form of the cosmic manifestation. When this was accomplished, Bhagavān again became engrossed in His transcendental potency of mystic slumber. The word yogamāyā (pastime potency) or yoga-nidrā (mystic slumber) should be understood

to mean the natural or inherent illumination of the transcendental potency. However, its shadow, the illusory potency, is by nature inert and full of darkness.

When Kṛṣṇa wants to make some illumination in the object composed of insentient inertia, He combines (yoga) the influence of His own transcendental potency with the inactive shadow potency (māyā), thereby accomplishing the aforementioned task of cosmic creation. This is called yogamāyā, in which there are two types of experience, namely the Vaikuṇṭha experience and the insentient material experience. Śrī Kṛṣṇa, His plenary portions, and the pure living entities who are His separated expansions realize the Vaikuṇṭha experience, whereas the bound living entities realize the insentient material experience. The covering of spiritual realization in the experience of the conditioned souls has been called yoga-nidrā. This is also the influence of Bhagavān's potency. There will be a more elaborate analysis of this principle later in the text.

Verse 20

yojayitvā tu tāny eva
praviveśa svayaṁ guhām
guhāṁ praviṣṭe tasmiṁs tu

jīvātmā pratibudhyate

Anvaya

tāni yojayitvā tu eva – having mixed (the separate gross principles of material nature in their collective form and creating unlimited billions of illusory material universes); svayam – He personally; praviveśa – entered; guhām – those cavities, i.e. entered within the universes as the universal form and in the form of the aggregate of living entities (Hiraṇyagarbha Prajāpati); praviṣṭe tu – when He had indeed entered; tasmin guhām – within those caves; jīvātmā – the universal form and the aggregate living entities; pratibudhyate – awoke from their sleep after the period of universal dissolution.

TRANSLATION

When Bhagavān mixed together the individual essential realities, He manifested unlimited numbers of material universes. After that He personally entered into His hidden abode, the innermost region of each universe. At that time, all the living entities woke up from the sleeping condition in which they had passed the duration of the cosmic dissolution.

ṬĪKĀ TRANSLATION

Now there is a description of Bhagavān's third type of procedure. After combining the individual gross essential realities, Bhagavān

accepted mystic slumber. In between the activity of amalgamating the essential realities and accepting mystic slumber, He entered His hidden abode, the body of the universal form. Then, all the living entities who had been sleeping during the cosmic dissolution woke up; that is, they immediately became absorbed in enjoyment and activities in accordance with their past impressions.

TĀTPARYA

The term "hidden abode" assumes a variety of connotations in numerous places throughout śāstra. In some places the unmanifest pastimes have been called "hidden abode." In other places "hidden abode" refers to the location of the indwelling witness. In many instances the inner chamber of every jīva's heart has been called "hidden abode." In essence, the term "hidden abode" is used to indicate any place that is imperceptible to the common man. In the previous creation, countless living entities were absorbed into the bodily limbs of Śrī Hari at the time of the cosmic annihilation at the end of Brahmājī's lifespan. These living entities again became manifest within the creation according to their previous fruitive desires.

Verse 21

sa nityo nitya-sambandhaḥ

prakṛtiś ca paraiva sā

Anvaya

saḥ nityaḥ – He is that same eternal person (who for limitless time pervades the innumerable aggregate of the potency that manifests the living entities); ca eva – and indeed; sā parā prakṛtiḥ – Bhagavān's superior potency known as the marginal potency (the aggregate of the living entities); nitya-sambandhaḥ – (there is) an eternal relationship between the two.

TRANSLATION

The living entities are eternal, and they have an eternal relationship with Bhagavān that extends throughout time, with neither beginning nor end. By constitution they are intrinsically His superior potency.

ṬĪKĀ TRANSLATION

The constitutional position of the living entities is being described in this half śloka beginning with the words sa nityaḥ. The word nitya (eternal) indicates that the living entity exists throughout beginningless and endless time. The living entity has an intimate and inseparable eternal relationship with Bhagavān, called samavāya-sambandha. The living entities have an eternal relationship with Bhagavān, just as the rays of the sun are always

related to the sun. This has been explained in the Nāradapañcarātra:

yat taṭasthantu cid-rūpaṁ

saṁvedāt tu vinirgatam

rañjitaṁ guṇa-rāgeṇa

sa jīva iti kathyate

The entity who is constituted of the marginal potency, who has been manifested from the knowledge aspect of transcendence, but who is colored by the influence of māyā's qualities of goodness, passion and ignorance, is called the living entity (jīva).

It has also been stated in Bhagavad-gītā (15.7): "mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ – the living entity is My part and parcel. He exists eternally as an individual living entity, and is therefore eternal by nature." Thus the living entity is called superior energy. Prakṛti means that the living entity is a reflection of the image of Bhagavān, who is manifest as the indwelling witness, the Supersoul. In the form of the knower of the body, the living entity has attained a state like one of the Lord's predominated potencies. Therefore it is also stated in Bhagavad-gītā (7.5): *"prakṛtiṁ viddhi me parām, jīva-bhūtām* – the living entity is My superior potency."

The eternal intrinsic nature of the living entity is also established by the Śvetāśvatara Upaniṣad (4.6):

dvā suparṇa-sayujā sakhāyā; there, the individual jīvātmā and Paramātmā have been compared to two birds sitting on a branch of the same pīpala tree.

TĀTPARYA

Just as the relationship beween the sun and its rays is eternal, similarly the living entities have an eternal relationship with Bhagavān, the transcendental sun. Since the living entities are particles of the rays of Bhagavān, they are not temporary like material substances, and His spiritual qualities are also partially present in them. Therefore, by his intrinsic nature, the living entity is knowledge, the knower, the possessor of ego, the enjoyer, the thinker and the doer. Śrī Kṛṣṇa is unlimited, omniscient and omnipotent.

The living entity is Bhagavān's eternal servant, and Bhagavān is the jīva's eternal master. The living entities are also eligible for exchanging transcendental loving mellows with Bhagavān. From the Bhagavad-gītā statement apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām, it is understood that the living entity is Śrī Kṛṣṇa's superior potency. All the qualities of the pure jīvātmā are beyond the eight components of the inferior energy, beginning with false ego. Thus, although the potency that comprises the living entities is insignificant, being composed of tiny spiritual particles, it is still superior to māyā. This potency is also known as the marginal potency. The word "marginal" (taṭasthā) indicates that it is situated on the marginal line between the material energy and the eternal reality of spiritual existence. The living entity is liable to come under the control of māyā because of his

infinitesimal nature. The living entities who have been conditioned from time immemorial suffer the distress of material existence, and repeatedly rotate in the cycle of birth and death.

However, when the living entity submits and remains under the control of Śrī Kṛṣṇa, the master of māyā, he can never fall under the control of māyā.

Verse 22

evaṁ sarvātma-sambandhaṁ
nābhyāṁ padmaṁ harer abhūt
tatra brahmābhavad bhūyaś
catur-vedī catur-mukhaḥ

Anvaya

evam – thus (when the first puruṣa-avatāra Kāraṇodakaśāyī Viṣṇu entered within the universe through the form of Garbhodakaśāyī Viṣṇu, the second puruṣa-avatāra); nābhyām – within the navel; hareḥ – of Garbhodakaśāyī Viṣṇu; padmam – a lotus flower; abhūt – arose; sarvaātma-sambandham – which had the form of the abode for the collective living entities (i.e. it contained the fourteen planetary systems within it. It was the source of Hiraṇyagarbha Brahmā, who had the bodily self-conception of the personified aggregate jīvātmās); tatra

bhūyaḥ – then later (within this lotus); brahmā – Brahmā; caturmukhaḥ – the four-headed; catur-vedī – knower of the four Vedas; abhavat – was born.

TRANSLATION

The lotus flower that emerged from the area of Śrī Viṣṇu's navel contained the collective bodily conception of all living entities. The four-headed Brahmā, who is the knower of the four Vedas, was manifested from that lotus.

ṬĪKĀ TRANSLATION

Then the lotus flower that was the resting place of all living entities emerged from the puruṣa who had entered His hidden abode. Thereafter Hiraṇyagarbha Brahmā, the possessor of the collective bodily identification, manifested. After that, fourheaded Brahmā, the knower of the four Vedas, emerged as the embodiment of enjoyment from Hiraṇyagarbha. The four-headed Brahmā appeared from the lotus that came from the area of Śrī Hari's navel, and whose flower and stem are the resting place of the fourteen planetary systems. Here, "embodiment of enjoyment" means that Brahmā's present four-headed body is a repository of material enjoyment, made according to the impressions of desires to enjoy the fruits of his actions from the previous creation. Because of his previous impressions, he desired to create the material world as soon as he appeared.

TĀTPARYA

This lotus flower, which is the resting place of the aggregate of the living entities, was manifested from the puruṣa who had entered His hidden abode, namely the egg-shaped universe. Four-headed Brahmā, who is the embodiment of enjoyment, took birth from Hiraṇyagarbha Brahmā, the personification of the collective bodily conception. Four-headed Brahmā is known as a delegated authority. Just as Brahmā is understood to be a delegated authority, it is similarly understood that he is a part and parcel of Kṛṣṇa in the category of His separated expansions.

Verse 23

sañjāto bhagavac-chaktyā
tat-kālaṁ kila coditaḥ
sisṛkṣāyāṁ matiṁ cakre
pūrva-saṁskāra-saṁskṛtam
dadarśa kevalaṁ dhvāntaṁ
nānyat kim api sarvataḥ

Anvaya

sañjātaḥ – when Caturmukha Brahmā was born; coditaḥ – being inspired; bhagavat-śaktyā – by the potency of Śrī Bhagavān; tat-kālaṁ kila – at that very moment; pūrva-saṁskāra-saṁskṛtam – in accordance

with the impressions he had undergone in his previous birth; matim cakre – he absorbed his mind; sisṛkṣāyām – in matters concerning his duties of creation; sarvataḥ – on all sides; dadarśa – he perceived; kevalam dhvāntam – only darkness; na anyat – nothing else; kim api – at all.

TRANSLATION

After manifesting from the lotus flower, Brahmājī, who is empowered by Bhagavān's potency, absorbed his mind in the subject of creation according to his previous impressions. However, he saw nothing but darkness in all four directions.

ṬĪKĀ TRANSLATION

Now the activities of four-headed Brahmā are being described in this verse beginning with sañjātaḥ. First of all Brahmājī wanted to create the material world. However, he saw nothing but darkness all around.

Furthermore, we find the following description in Śrīmad-Bhāgavatam. When Brahmā appeared from the lotus flower, he began to situate himself in its pericarp, but he could not see anything because of the dense darkness. Brahmājī wanted to see by casting his glance in four directions at once, and in so doing, he manifested four faces in the four directions.

At that time, when the cosmos had been dissolved and the vast

waters were agitated into whirlpools by the force of the wind, Brahmā, the original demigod, was situated in the lotus flower that had emerged from the water. However, he could neither factually understand the situation of the world nor of his own self.

Being seated on the upper surface of the lotus flower, he began to consider, "Who am I? What is the origin of this unique lotus flower within the water? How did it appear? There must definitely be something below it, and this lotus flower must also be situated upon some supporting base."

Deliberating in this way, Brahmājī entered the path formed by the hollow within the middle of the lotus stem. Still, despite approaching the base of the lotus stem, namely Nārāyaṇa's navel, he was incapable of understanding anything, even after making extensive research. Retiring from his investigation with his ambition unfulfilled, Brahmājī returned once more to his sittingplace on top of the lotus flower. There he sat in a posture for meditation, and by controlling his breathing he gradually concentrated his consciousness by introspection.

TĀTPARYA

Due to Brahmājī's previous impressions, he had a desire to create. Every living entity acquires a particular nature in accordance with his previous impressions and, in accordance with his nature, different types of endeavors appeal to his heart. This is

called adṛṣṭa (unseen) because it is the fruit of action performed in previous lives. In Brahmājī's heart was the desire to create just as he had done in the previous creation. Similarly, certain qualified living entities may also attain the position of Brahmā.

Verse 24

uvāca puratas tasmai
tasya divyā sarasvatī
kāma kṛṣṇāya govindaṅe
gopījana ity api
vallabhāya priyā vahner
mantraṁ te dāsyati priyam

Anvaya

divyā sarasvatī – divine Sarasvatī; uvāca – then spoke a message; tasya – from Bhagavān; tasmai – to Brahmā (who was looking in the darkness); purataḥ – in his presence; kāma-kṛṣṇāya – klīṁ kṛṣṇāya (kāma indicating the seed of the mantra, klīṁ); govinda-ṅe – govindāya, unto Govinda (ṅe indicates the dative declension, meaning "unto"); api – also; gopījana-vallabhāya iti – unto the beloved of the gopīs; priyā vahneḥ – she who is dear (priyā) to fire (vahni) i.e. svāhā; thus the eighteen-syllable mantra, klīṁ kṛṣṇāya govindāya gopījana-vallabhāya

svāhā; mantram – this mantra; dāsyati – will bestow; te priyam – your most cherished desire.

TRANSLATION

Śrī Bhagavān's transcendental Sarasvatī spoke to Brahmājī as he was looking at the darkness in all directions. "O Brahmā, klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā. This mantra will fulfill your cherished desires."

ṬĪKĀ TRANSLATION

Why did Divya Sarasvatī give this rare and precious kṛṣṇamantra to Brahmājī so easily? It was only possible by the mercy of Bhagavān. And why was such unexpected mercy suddenly available? It should be understood that Brahmājī had worshiped Bhagavān in his previous life. This mercy of Bhagavān is being described in this verse. Everything else described here is selfevident.

TĀTPARYA

The eighteen-syllable kṛṣṇa-mantra, prefixed by the kāma-bīja klīṁ, is the highest of all mantras, and it has two functions. One is to attract the pure living entities toward the supremely attractive master of Gokula and beloved of the gopīs, Śrī Kṛṣṇa. This is the highest attainment of the living entity's transcendental pursuit. When the sādhaka is free from material desires, he attains the fruit of this perfect prema. However, in the case of the sādhaka who has material desires, this superlative mantra only

fulfills those cherished desires. In regard to spiritual matters, the kāma-bīja is situated within the lotus flower of Goloka. In regard to mundane affairs, it is the reflection of the kāma-bīja that bestows the fulfillment of all types of worldly aspirations.

The eighteen-syllable mantra

The Divine Couple, Śrī Śrī Rādhā-Govinda, who are full of unlimited sweetness, are seated splendidly upon a throne of jewels,

surrounded by thousands upon thousands of cowherd maidens,

at the foot of a desire tree upon a thousand-petaled lotus flower

in the yoga-pīṭha in the transcendental abode of Śrī Vṛndāvana.

The supreme method for attaining the loving service of Their

divine lotus feet is embodied in the monarch of all mantras

(mantra-rāja), the eighteen-syllable mantra. This mantra-rāja

is divided into five parts. 22 *(22 According to the Gopāla-tāpanī Upaniṣad, the eighteen-syllable mantra is divided into five parts. Here in Brahma-saṁhitā it is divided into six parts.)*

The first syllable klīṁ is the seed, or kāma-bīja. Joined

together with this seed, the mantra is klīṁ kṛṣṇāya govindāya

gopījana-vallabhāya svāhā. The mantra is called a ṣaḍ-aṅga

ṣaṭ-padī mantra, meaning that its six words (pada) comprise its

six limbs (aṅga). The six words are (1) kṛṣṇāya, (2) govindāya,

(3) gopījana, (4) vallabhāya, (5) svā and (6) hā. The mantra is

formed by arranging the words in this order. Klīṁ is the original

one-syllable seed (kāma-bīja), whose meaning has been

expressed as follows in the Gautamīya-tantra and in the Upaniṣads. "Śrī Bhagavān created the universe by the kāma-bīja, klīṁ. In this kāma-bīja, the letters k, l, ī, the sign of the half moon and the dot (bindu) above it have given rise to the elements water, earth, fire, air and space respectively." Therefore this mantra, whose heart is the kāma-bīja, is the root cause of all living beings.

Those on the path of rāgānuga-bhakti interpret the meaning as follows:

(1) Klīṁ: The letter k indicates the very form of eternity, knowledge and bliss, the Supreme Person, Śrī Kṛṣṇa. The letter l signifies the highest bliss in the ocean of happiness born from the love of Śrī Śrī Rādhā-Kṛṣṇa. The letter ī indicates Vṛndāvaneśvarī, the supreme potency, Śrī Rādhā. The sign of the half-moon and the bindu, which together form the ending ṁ (¡), signify the supremely ecstatic sweetness derived from the mutual kissing of Śrī Śrī Rādhā-Kṛṣṇa.

The kāma-bīja klīṁ is the intrinsic form and nature of Śrī Kṛṣṇa. For example, it is stated in the Sanat-kumāra-saṁhitā, "O Nārada, this kāma-bīja is not something that is only made of letters; it is the very embodiment of Śrī Kṛṣṇa's divine transcendental form, because each one of its component letters is one of Śrī Kṛṣṇa's limbs. One should understand the letter k (d) to be Śrī Kṛṣṇa's head, specifically the crown of His head, His forehead,

His two eyebrows, His nose, His two eyes and His ears. The letter l (y) embodies His cheeks, the upper portion of the cheeks, His chin, neck, throat and His fingernails. The half-moon (W) is His chest, His belly, the sides of His body, His navel and His waist. One should understand the bindu (a) to be His thighs, His knees, His calves, the center of His knees, the backs of His heels, His feet, the lower part of His thighs, His toes and His toenails."

Furthermore, it is stated, "O Nārada, this kāma-bīja, composed of five letters, indicates five flower arrows: k (d) indicates a budding mango blossom (āmra-mañjarī), l (y) is an aśoka blossom, ī (h) is a jasmine flower (mallikā), the half-moon (W) is a mādhavī flower, and the bindu (a) is a maulaśrī flower. These five types of flowers are the five flower arrows."

(2) Kṛṣṇāya: In the Gopāla-tāpanī Upaniṣad it is stated: "pāpa-karṣaṇo hi kṛṣṇaḥ – Kṛṣṇa is He who completely takes away all pāpa." Here pāpa means "all kinds of sins and offenses." Moreover, He even vanquishes the offenses of the demons. Therefore, the etymology of the word kṛṣṇa indicates that Śrī Kṛṣṇa destroys all the offenses of everyone.

That very Kṛṣṇa is Parabrahma and the form of eternity, knowledge and bliss. In this connection, it is stated in the Gautamīya-tantra: "kṛṣṇa eva paraṁ brahma sac-cid-ānandavigrahaḥ – Śrī Kṛṣṇa is the Supreme Absolute Truth, Parabrahma, and His form consists of eternality, cognizance and bliss."

Also, in Brahma-saṁhitā it is stated: "īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ – Śrī Kṛṣṇa is the supreme controller, and His form is eternal, full of knowledge and full of bliss." This has been explained earlier in the text.

In the Mahābhārata (Udyoga-parva 71.4) it is stated:

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

Śrī Kṛṣṇa attracts the hearts of all moving and stationary living beings throughout the three worlds by the exceptional sweetness of His flute-playing, His form, His pastimes and His qualities. Therefore, this Supreme Brahman, Śrī Kṛṣṇa, is the supreme and only object of our worship.

(3) Govindāya: The following description is found in the Gopāla-tāpanī Upaniṣad: "go-bhūmi-veda-veditā govindaḥ – Govinda is He who pleases the senses, the Earth and the Vedas, and who nourishes all, thereby increasing their bliss." Although the word go has many meanings, three of them are: (a) the cows (prasiddha-paśu-jāti-viśeṣa), (b) the world and (c) the Vedas.

The phrase paśu-jāti-viśeṣa indicates the cows in Śrī Nanda-Gokula. Śrī Kṛṣṇa is complete in His unparalleled opulence and sweetness, yet He is surrounded by cows, and in that simple village setting He is absorbed in playing according to His own independent

will. He abides splendidly in Śrī Nanda-Gokula in His beautiful form, which has the color of a fresh raincloud, stealing the hearts of the residents of Vraja, and expanding His exquisitely endearing pastimes there. The whole world and all the Vedas loudly sing of the sweetness of those pastimes. Thus Śrī Kṛṣṇa, the moon of Gokula in cowherd boy attire, who is celebrated throughout the world and the Vedas, is addressed as Govinda.

(4) Gopījana: It is stated in the Gopāla-tāpanī Upaniṣad: "gopījanāvidyā-kalā – gopījana means āvidyā-kalā in the form of the gopīs." Here the word āvidyā is formed from ā (complete) and vidyā (knowledge). Thus āvidyā refers to the best knowledge of all, namely the potency to attract Śrī Kṛṣṇa. The word kalā means the embodiment of prema-bhakti. Therefore one should understand gopījana to indicate those gopīs who are the very embodiment of that prema-bhakti that is itself the power to attract Śrī Kṛṣṇa, who is only controlled by this type of premabhakti. The prema of mādhurya-rasa reigns splendidly above all, having conquered the prema of the mellows of servitorship, friendship and parenthood.

Here, gopījana can also be interpreted in another way. The word gopī is derived from the verbal root gup, which means "to protect or to maintain." Śrī Kṛṣṇa's special potency that bestows prema upon the devotees and nourishes and protects them is called gopī, or the pleasure potency (hlādinī-śakti), and Śrī

Rādhā is the original embodiment of the pleasure potency. Therefore, the word gopī indicates the embodiment of the pleasure potency, the aggregate of the predominated principle, namely Śrī Rādhikā, the beautiful daughter of Vṛṣabhānu-rāja. In the statement gopī tu prakṛtī rādhā janas tad-aṁśamaṇḍalaḥ, gopī means the predominated principle, Śrī Rādhā; and jana means the circle of Her plenary expansions, or those who are expansions of Her personal form (kāya-vyūha-rūpā), the sakhīs such as Śrī Lalitā and Viśākhā.

(5) Vallabhāya: The word vallabha means "one who stimulates" or "a lover." He who stimulates the gopīs through His endearing pastimes, or the most excellent hero who enjoys the sweetest amorous sports with the gopīs, is called Gopījanavallabha. Thus, Gopījana-vallabha is the dearest life-breath of Śrī Rādhā, who is always accompanied by Her friends, such as Śrī Lalitā and Viśākhā.

Śrī Kṛṣṇa, the son of Nanda Mahārāja, is chief among those who are expert in tasting transcendental mellows. He is splendidly situated in Vṛndāvana, surrounded by His beautiful, lotuseyed, adolescent beloveds, the gopīs. In the company of Śrī Rādhikā, He manifests as Madana-mohana, the form that infatuates the mind of Cupid. However, He is only Madana-mohana when He is alongside Śrī Rādhikā, the crown-jewel of the gopīs. "Rādhā saṅge yadā bhāti tadā madana-mohanaḥ – He shines

attractively in the presence of Śrī Rādhikā, surrounded by the circle of cowherd girls. He is therefore eternally called Madanamohana."

Śrī Kṛṣṇa, who as Govinda is the attractor of Cupid (Madana-mohana), is Gopījana-vallabha.

The expression gopījana-vallabha is therefore properly interpreted to mean Śrī Madana-mohana, who is the form eternally embraced by Śrī Rādhā (rādhāliṅgita-vigraha). Since gopījanavallabha evidently refers to the Divine Couple, Śrī Rādhā-Kṛṣṇa Yugala, the eighteen-syllable and ten-syllable yugala-mantras are each called the most excellent monarch of transcendental invocations.

(5 and 6) Svāhā: It is stated in the Gopāla-tāpanī Upaniṣad that the word svāhā means tan-māyā ca (meaning "and His energy"). Thus svāhā is understood as Śrī Kṛṣṇa's māyā, or Śrī Yogamāyā. Yogamāyā is the spiritual potency that manifests from Gopījana-vallabha Śrī Kṛṣṇa's intrinsic nature, and she offers the devotees unto the lotus feet of Śrī Kṛṣṇa. Hence the appropriate meaning of the word svāhā is "she by whose help one's ātmā is absolutely and irrevocably offered" (svāhayātma-samarpaṇam iti). By uttering or remembering the word svāhā, the devotees accomplish totally unconditional self-surrender. Therefore one should recite or remember the word svāhā with this specific contemplation.

This is the method of completely selfless dedication unto Śrī Rādhā-Kṛṣṇa Yugala.

Verse 25

tapas tvaṁ tapa etena

tava siddhir bhaviṣyati

Anvaya

tvam – you; tapa tapaḥ – must perform austerity; etena – by chanting this mantra; tava – your; siddhiḥ – desired perfection; bhaviṣyati – will be achieved.

TRANSLATION

O Brahmā, perform austerity by this mantra. Thus your cherished desire will be fulfilled.

ṬĪKĀ TRANSLATION

In this half śloka beginning with the words tapas tvam, instruction is being given on how austerity should be performed; that is, by the aforementioned method. According to the Third Canto of Śrīmad-Bhāgavatam, Brahmājī heard the sixteenth and twentyfirst consonants of the alphabet, namely ta and pa, combined to make the word tapa. Upon hearing this, he began to meditate on Bhagavān with one-pointed attention. At that time, by the mercy of Bhagavān, he heard the supreme monarch of mantras, the kṛṣṇa-mantra, spoken by the transcendental Sarasvatī. Goddess

Sarasvatī said, “O Brahmā, perform austerity by repeating this mantra with the utmost diligence. Thus all your heart’s desires will be fulfilled.”

TĀTPARYA

The purport of this verse and its commentary are clear.

Verse 26

atha tepe sa suciraṁ
prīṇan govindam avyayam
śvetadvīpa-patiṁ kṛṣṇaṁ
goloka-sthaṁ parāt param
prakṛtyā guṇa-rūpiṇyā
rūpiṇyā paryupāsitam
sahasra-dala-sampanne
koṭi-kiñjalka-bṛṁhite
bhūmiś cintāmaṇis tatra
karṇikāre mahāsane
samāsīnaṁ cid-ānandaṁ
jyoti-rūpaṁ sanātanam
śabda-brahma-mayaṁ veṇuṁ
vādayantaṁ mukhāmbuje
vilāsinī-gaṇa-vṛtaṁ

svaiḥ svair aṁśair abhiṣṭutam

Anvaya

atha – then (after hearing that divine message); saḥ – Brahmājī; tepe – performed austerities; su-ciram – for a very long time; prīṇan – for the purpose of pleasing; kṛṣṇam govindam – Śrī Kṛṣṇa, who is known as Govinda; avyayam – whose form is immutable; śveta-dvīpa-patim – who is the master of Śvetadvīpa; parāt param – the supreme transcendence; go-loka-stham – and who is situated within the planet of the cows; paryupāsitam – (then in Brahmā's trance he saw that from outside Śrī Kṛṣṇa's abode) He was being offered worship; rūpiṇyā – by the beautiful; prakṛtyā – material nature personified; guṇa-rūpiṇyā – whose form comprises the three modes of material nature (guṇas), namely goodness, passion and ignorance; tatra – there (He saw); bhūmiḥ – a land; cintā-maṇiḥ – composed of wish-fulfilling gems; karṇikāre – within the pericarp; sahasra-dala-sampanne – of a thousand-petaled lotus; koṭi-kiñjalka-bṛṁhite – filled with millions of saffron filaments; mahā-āsane – and upon a great throne; samāsīnam – comfortably seated; sanātanam – was the eternal; jyoti-rūpam – effulgent form; cid-ānandam – of cognizance and bliss; mukha-ambuje – upon His lotus mouth; vādayantam – He was playing; veṇum – His flute; śabda-brahma-mayam – which is imbued with the sound of the Vedic hymns; āvṛtam – He was surrounded; vilāsinī-gaṇa – by a group of gopīs who engaged in pleasure-pastimes with Him; abhiṣṭutam – He

was offered praise; svaiḥ svaiḥ – by His respective; aṁśaiḥ – plenary portions.

TRANSLATION

After hearing this divine message, Brahmājī engaged in austerities for a very long time in order to please Govinda, Śrī Kṛṣṇa, the Lord of Śvetadvīpa, who is situated in Goloka Vṛndāvana. Brahmā's meditation was as follows: "In that land, which is made of transcendental desirefulfilling gems, there is a lotus with thousands of petals and millions of filaments. In the center or pericarp there is a great sitting-place or throne, upon which is seated Śrī Kṛṣṇa, the eternal form of effulgent cognizance and bliss. With His lotus lips He is playing the flute, whose sound contains all the Vedic hymns, and He is surrounded by gopīs engaged in pleasure-pastimes with Him. He is attended by His own plenary portions who are pastime expansions, and who are engaged in offering praise to Him. From outside Śrī Kṛṣṇa's abode, māyā, who takes the form of the three material modes of ignorance, passion and goodness, is also worshiping Him."

ṬĪKĀ TRANSLATION

After Brahmā had performed japa of the aforementioned mantra on account of his specific desire to create, he recited the following

hymn to worship Śrī Govindadeva as He gracefully reclines in the holy sanctuary of Gokula. In these four ślokas beginning with the words atha tepe, Brahmājī describes the nature of Govindadeva, the master of Goloka, whom he was worshiping.
In that astonishing vision, Brahmājī saw that the personified illusory energy, who embodies the three qualities of material nature, also performed worship of the all-worshipable Bhagavān Śrī Govindadeva through meditation from outside His abode. She did not come directly in Śrī Kṛṣṇa's presence, because she felt very ashamed, considering herself an offender for punishing the rebellious living entities (Śrīmad-Bhāgavatam 2.7.47): "yogābhimukhe māyā vilajjamānā satī pṛṣṭha-deśam upaiti – the extremely chaste māyā remains far behind Bhagavān, and offers Him worship through meditation."
It is also stated in Śrīmad-Bhāgavatam (10.87.28): "balim udvahanti samadanty ajayā nimiṣaḥ – the demigods and material nature herself offer tribute to You." In this verse it is stated that the demigods are also external functionaries of the material creation, and they remain outside Śrī Bhagavān's planet, together with the illusory potency. As the lords of small kingdoms offer oblations to their emperor, so the demigods also offer their oblations of pūjā to Govinda. What to speak of others, even the great demigods must certainly remain situated in their separate worlds.
The word aṁśaiḥ (meaning "by the plenary portions") in this

verse indicates the direct expansions of the personal form of Bhagavān who are situated in Goloka. These associates also perform worship of Śrī Govindadeva. Brahmājī engaged in austerities for a long time in order to please the imperishable Lord Śrī Kṛṣṇa, who is known as Govinda, and who is the supreme transcendence and the master of Śvetadvīpa. To please Śrī Kṛṣṇa, His external potency also performed worship of Him by meditation, not directly before Him but remaining far away, outside of His abode.

What is the nature of her meditation? Herein it is specifically described: "The land in Goloka is made of desire-fulfilling gems. In that place is a thousand-petaled lotus, the beauty of which is enhanced by millions of saffron filaments. Śrī Govindadeva, whose effulgent form is composed of eternity, knowledge and bliss, is seated upon the pericarp of that lotus, which takes the form of a throne. With His lotus lips He plays a flute, whose sound manifests the Vedic hymns. He is surrounded by His dearmost beloved gopīs, and He is glorified by His associates, who also reside in Goloka." Such a meditation is capable of bestowing all blessings.

One who achieves a human birth but does not worship Śrī Bhagavān certainly lives in vain. Bewildered by māyā, he becomes her slave and wanders through the 8,400,000 species, being devoured by the threefold miseries. For a specific discussion

on this topic, see Śrīmad-Bhāgavatam (3.15.25).

TĀTPARYA

Although the subject matter of this meditation is transcendental, the illusory potency is still situated in the material mode of passion. She is the personification of the material modes of goodness, passion and ignorance, and, as the embodiment of Bhagavān's inferior potency, she has many forms, such as Durgā. Herein she is meditating on Bhagavān Śrī Kṛṣṇa as the object of her worship.

When a person desires to acquire a material object, Māyā-devī certainly becomes his worshipable deity. If he does not worship Māyā-devī, then he should perform pūjā of Śrī Kṛṣṇa, and by this means he will attain the fulfillment of all his desires. This is also confirmed in Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Whether one is desireless, or desires sense enjoyment or liberation, one who is intelligent should worship the Supreme Person through intense and unalloyed cultivation of bhakti-yoga.

This means that the various demigods and demigoddesses are expansions of Śrī Bhagavān's opulences, and they bestow their

respective boons. However, an intelligent person should give up worshiping them, and should engage in undeviating bhakti to Bhagavān Śrī Hari, who is fully capable of bestowing all boons. In accordance with this principle, Brahmājī meditated upon the Supreme Personality, who performs pastimes in Goloka and who is the worshipable deity of Māyā-devī. Pure bhakti means niṣkāma-bhakti, i.e. bhakti that is free from any other desire, whereas the bhakti of Brahmā and other demigods is mixed with desire (sakāma). Within sakāma there also exists a type of bhakti called niṣkāma, and this is elaborately described in five ślokas at the end of this book. These concluding verses describe the practice of sādhana-bhakti through the processes of hearing, chanting, remembering and so on with knowledge of one's eternal relationship with Kṛṣṇa (sambandha-jñāna). Until one attains the perfectional stage of svarūpa-siddhi, this sādhanabhakti is an easily accessible facility for the soul bound in illusion.

Verse 27

atha veṇu-ninādasya
trayī-mūrti-mayī gatiḥ
sphurantī praviveśāśu
mukhābjāni svayambhuvaḥ

gāyatrīṁ gāyatas tasmād

adhigatya sarojajaḥ

saṁskṛtaś cādi-guruṇā

dvijatām agamat tataḥ

Anvaya

atha – then (after Brahmā had performed penance for a long time); sphurantī – the brilliant melody, i.e. the kāma-gāyatrī mantra that was articulated on Śrī Kṛṣṇa's flute; trayī-mūrtimayī gatiḥ – which was imbued with the three Vedas; veṇu-ninādasya – of the vibration of Śrī Kṛṣṇa's bamboo flute; āśu – swiftly; praviveśa – entered; mukha-abjāni – the ears of the four lotus faces; svayambhuvaḥ – of the self-born Brahmā; adhigatya – having thus received Gāyatrī; tasmāt – from Śrī Kṛṣṇa; saroja-jaḥ – that lotus-born Brahmā; gāyatrīm gāyataḥ – through chanting that Gāyatrī; saṁskṛtaḥ – became fully trained and enlightened; ādi-guruṇā – by the original preceptor, Śrī Kṛṣṇa; tataḥ – and thereby; agamat – he achieved; dvijatvam – twice-born status.

TRANSLATION

Then the mother of all Vedic hymns, Gāyatrī (which emanated as the sound of Śrī Kṛṣṇa's flute), along with the means for receiving and transmitting it, entered the lotus faces of Brahmā through his eight earholes, and Brahmā achieved realization of the kāma-gāyatrī mantra. The lotus-born Brahmā was thus initiated by the flute-song

of Bhagavān Śrī Kṛṣṇa, the original guru, and by that reformation he attained twice-born status.

ṬĪKĀ TRANSLATION

The sādhaka first becomes trained and purified through the process of becoming twice-born as described in this verse, and afterwards, through mantra-sādhana he attains darśana of the presiding deity of the mantra. For example, Dhruva Mahārāja left his home at the age of five years to worship Śrī Bhagavān, although he had no knowledge of the procedure for His worship. Bhagavān, who dwells in the hearts of all, sent Devarṣi Nārada to him, and when Śrī Nārada clearly saw Dhruva's firm determination, he bestowed dīkṣā-mantra upon him on the bank of the Yamunā at Mathurā, and told him, "Go to Madhuvana and perform bhajana of Śrī Bhagavān there. He will give you His darśana very soon." As a result of performing severe sādhana in accordance with Nārada's instructions, Dhruva received the Lord's darśana within six months. As illustrated in this history, the acceptance of dīkṣā is absolutely necessary in order to perform the sādhana and bhajana for realizing Śrī Bhagavān. Brahmājī also became fully accomplished after undergoing the process of purification by becoming twice-born, just as Dhruva did. This process is described by the two ślokas beginning with the words atha veṇu-ninādasya. It is clearly stated in the second

śloka that Gāyatrī is the mother of the Vedas. Tan-mayī gatiḥ means that the mantra, together with the traditions for receiving, practicing and transmitting it, entered within his lotus faces by way of his eight earholes. In this way Brahmā received the reformatory process of initiation by means of gāyatrī-mantra from the original guru Śrī Kṛṣṇa, and attained the status of a twiceborn brāhmaṇa.

TĀTPARYA

The nature of the sound of Śrī Kṛṣṇa's flute is specifically eternity, knowledge and bliss, and therefore all of the Vedas exist in their perfect form within that sound. Gāyatrī is a Vedic meter, and in brief it can be said to contain a meditation and a prayer. Among all the gāyatrīs, kāma-gāyatrī is the best because, unlike any other gāyatrī, the prayer and meditation within it are fully imbued with transcendental pleasure-pastimes.

The gāyatrī that is chanted after the eighteen-syllable gopālamantra is known as kāma-gāyatrī. It is as follows: klīṁ kāmadevāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt. Within this gāyatrī, after a fully complete meditation on Śrī Gopījana-vallabha, the transcendental Cupid is invoked by a prayer to attain entrance into His pastimes. Nowhere can one find a more excellent example of rasika poetry concerning the transcendental world, through which the sādhaka can take

shelter of the abode of prema. At the moment this very gāyatrī entered the ears of Brahmājī, he became qualified as a brāhmaṇa and began to sing it. It should be properly understood that whichever fortunate jīva receives this mantra factually attains spiritual rebirth. There are two types of second birth. One is automatically attained by entrance into the transcendental world. The second, which is for those conditioned by gross matter in this illusory material existence, is the acceptance of the reformatory process called second birth according to the customs pertaining to one's lineage and personal nature. The jīva who attains second birth in the first way is in every way sublime and superexcellent in comparison to the jīva who undergoes second birth by the second process. This is because the purpose of undergoing dīkṣā, enlightenment concerning spiritual topics, is to attain spiritual birth, and the consequent attainment of the transcendental realm is the ultimate glory of the jīva. This is the ultimate benefit, which makes the life of a jīva successful.

Verse 28

trayyā prabuddho 'tha vidhir
vījñāta-tattva-sāgaraḥ
tuṣṭāva veda-sāreṇa

stotreṇānena keśavam

Anvaya

atha – thereafter; trayyā – through taking shelter of gāyatrī-mantra, the essence of all the Vedas; vidhiḥ – Brahmā; prabuddhaḥ – (became) fully enlightened; vijñāta-tattva-sāgaraḥ – and an ocean of realized truths, that is to say he comprehended the svarūpa of Śrī Bhagavān; tuṣṭāva – he pleased; keśavam – Śrī Kṛṣṇa (who has beautiful hair); anena stotreṇa – by (composing) the (following) hymn.

TRANSLATION

By remembrance of that gāyatrī-mantra, which is the essence of all the Vedas, Brahmājī became fully enlightened with the ocean of realized truths, and with that essence of Vedic knowledge he offered the following hymn to Śrī Kṛṣṇa, who is known as Keśava.

ṬĪKĀ TRANSLATION

Following the mood of verse 26, Brahmājī performed ārādhana (worship) by means of the kāma-gāyatrī kṛṣṇa-mantra for a very long time. After that long period, Bhagavān Śrī Kṛṣṇa, who is supremely full of compassion, manifested all the truths and conclusions of the Vedas and other scriptures within the heart of Brahmājī. Then Brahmā began to offer prayers that were born from the essence of the Vedas. Whatever else has been said in

this śloka is clear.

The word keśava is derived as follows: keśa means "all the parts" or the expansion of all the various energies. One who manifests these parts (aṁśas) and energies is called Keśava. Also, ka means Brahmā, and īśa means Śaṅkara, so the one who manifests both Brahmā and Śaṅkara is called Keśava. There is one more hidden meaning: keśān vayati saṁskarotīti keśavaḥ. Śrī Kṛṣṇa is called Keśava because He arranges the hair (keśa) of His dearmost gopīs.

TĀTPARYA

By remembering the kāma-gāyatrī, Brahmājī achieved some degree of realization that "I am the eternal maidservant of Kṛṣṇa." The conception of being a maidservant of Kṛṣṇa is such a deep and confidential mystery that it was not fully realized by Brahmā, but his ability to distinguish between spirit (cit) and dull matter (acit) was so developed that the ocean of truths such as kṛṣṇatattva,

kṛṣṇa-śakti-tattva, māyā-tattva, bhakti-tattva 23 *(23 Kṛṣṇa-tattva – truths concerning the nature of Bhagavān Śrī Kṛṣṇa; kṛṣṇaśakti-tattva – truths concerning the various energies of Kṛṣṇa; māyā-tattva – truths concerning the illusory energy of Kṛṣṇa; bhakti-tattva – truths concerning the nature and development of bhakti, devotional service to Kṛṣṇa.)*

and so on were fully manifest within his heart. All Vedic knowledge was thus revealed to Brahmā, and with the essence of the Vedas he offered this prayer known as Śrī Brahma-saṁhitā to Śrī Kṛṣṇa. In this prayer all the conclusions of Vaiṣṇava philosophy are

present, as if the ocean were condensed into a waterpot. For this reason, Śrī Caitanya Mahāprabhu taught this to His own devotees, and all intelligent readers should therefore make every endeavor to recite and taste the moods of this Brahma-saṁhitā every day.

Verse 29

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣalakṣāvṛteṣu
surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – primeval person, Śrī Govinda; abhipālayantam – who is tending with great care; surabhīḥ – the wish-fulfilling cows; āvrteṣu – amidst; lakṣa – hundreds of thousands; kalpa-vṛkṣa – of wish-fulfilling trees; sevyamānam – He is served; sambhrama – with special care and attention; laksmī-sahasra-śata – by hundreds of thousands of goddesses of fortune, i.e. the gopīs, who are all Mahā-Lakṣmīs; sadmasu – in abodes; prakara – constructed; cintāmaṇi – from wish-fulfilling gems.

TRANSLATION

The transcendental realm is eternally adorned by millions of wish-fulfilling trees, by pavilions made of desire-fulfilling jewels and by innumerable wish-fulfilling cows. There, thousands upon thousands of Lakṣmīs, or gopīs, are rendering services to the Supreme Personality with great affection. I worship that original Supreme Personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

Beginning with this verse 29, Brahmājī praises the primeval personality, Śrī Govinda, with thirty-one verses describing the glories of His name, form, qualities, pastimes, opulence, sweetness, transcendental abode and so on.

The pastimes of Śrī Kṛṣṇa are endless, and among them His daily pastimes are also innumerable. Those pastimes are called aṣṭa-kālīya-līlā, the pastimes performed throughout the eight periods of the day and night. In these pastimes, Śrī Kṛṣṇa's associates who have taken shelter of the transcendental mellows of parenthood, friendship and amorous love simultaneously relish the pastimes of Śrī Kṛṣṇa's infancy, childhood and adolescence respectively according to their own moods. Śrī Kṛṣṇa's svarūpa is that of an eternal adolescent, a fresh youth, the best of dancers, dressed in the attire of a cowherd boy with a flute in His hands

(nava-kiśora-naṭavara, gopa-veśa veṇukara). This is His eternal and original svarūpa, which every devotee realizes according to his own transcendental sentiment.

In śāstra we find that His worship is of two kinds. One type is svārasikī and the other mantramayī-upāsanā, and they are understood as follows. The pastimes of Śrī Kṛṣṇa in various places in Goloka Vṛndāvana are of many types; therefore, the worship that is performed through the limbs of bhakti, such as remembering, hearing and chanting about those pastimes, is called svārasikī-upāsanā. The term mantramayī-upāsanā applies to the forms of hearing, contemplation and formal worship with auspicious articles, in which a mantra is employed in order to apply the consciousness to one particular pastime that occurs in one particular location in Śrī Kṛṣṇa's place of pastimes. In this method of worship, there is meditation upon only one of Kṛṣṇa's pastimes in one place, and therefore it has been called mantramayī-upāsanā.

Śrī Kṛṣṇa has unlimited pastimes, such as the pastimes of Vāsudeva, Saṅkarṣaṇa and other expansions in the realm of transcendental opulence; the pastimes of the puruṣa-avatāra Kāraṇodakaśāyī Mahā-Viṣṇu; the pastimes of the occasional incarnations such as Matsya and Kūrma; the pastimes of the presiding deities of the material modes such as Brahmā and Śiva; the pastimes of the empowered incarnations such as Pṛthu and

Vyāsa; the pastimes of Paramātmā, who is endowed with attributes (saviśeṣa); and the pastimes of the formless undifferentiated Brahman, which is devoid of specific attributes. 24 *(24 What are the pastimes of the formless undifferentiated Brahman? This Brahman is the effulgence of the personal form of Govinda, and pervades the entire cosmic manifestation, as described in Bhagavad-gītā (14.27): "brahmaṇo hi pratiṣṭhāham – I am the basis of that formless and undifferentiated Brahman.")*

First of all, Brahmājī has praised the supermost of all pastimes of the unlimitedly sportive Bhagavān, namely Śrī Kṛṣṇa's pastimes in Gokula Vṛndāvana. This is the object of his soul's deepest yearning.

The place of pastimes that are the object of mantramayīupāsanā, which are situated in one particular place, as well as the settings of innumerable pastimes (such as the rāsa-līlā) that occur in many different locations and are the object of svārasikīupāsanā, are both present in Goloka. Nevertheless, in this first verse beginning cintāmaṇi-prakara-sadmasu, Brahmājī prays by describing the superior meditation on svārasikī-līlās that occur in the central, most prominent seat of pastimes (yogapīṭha). What kinds of pastimes occur there? Surabhīr abhipālayantam: Śrī Kṛṣṇa takes the cows from the village to the forest to graze on very green, soft grass. He makes them drink and take bath in lakes such as Pāvana-sarovara, and then again He brings them back to the cowsheds. In this way He protects and nourishes them with much affection. Sometimes, in a solitary place, He also

engages in exceptionally confidential pastimes. What are those astonishing, secret activities? Lakṣmī-sahasra-śata: I render service to the primeval personality who, in a pavilion made of desire-fulfilling gems which is completely hidden among countless surrounding desire-trees, is intimately served with elation by unlimited numbers of beautiful vraja-gopīs. The word lakṣmī should be understood to mean charming cowherd girls.

TĀTPARYA

Here the word cintāmaṇi indicates transcendental, desirefulfilling jewels. Just as the illusory potency has created the mundane world from the five inert gross elements, similarly the spiritual potency has produced the spiritual world from a transcendental substance, namely cintāmaṇi. Furthermore, the cintāmaṇi jewels used as the materials in the construction of Bhagavān's chambers in Goloka are infinitely more rare and resourceful than ordinary touchstone. Whenever one milks the ordinary wish-fulfilling cows of the heavenly planets (kāmadhenus), they give ordinary milk. However, an ocean of milk, which is actually a transcendental current of prema, is constantly cascading from the udders of the wish-fulfilling cows of Goloka to allay the hunger and thirst of the jīvas engaged in pure bhakti. In this verse the words lakṣa-lakṣa and sahasra-śata indicate an infinite or uncountable number. The word sambhrama, meaning

“with veneration,” is used to indicate “saturated with unconditional love.” One should understand the word lakṣmī to refer to the beautiful cowherd maidens. The words ādi-puruṣa indicate that Śrī Govindadeva is the origin of all existence, though He Himself, being eternal, has no origin.

VIVṚTI

Śrī Brahmā has glorified Śrī Kṛṣṇa with this śloka beginning with the words cintāmaṇi-prakara-sadmasu. In this verse he has expressed profound moods of immense longing. Regarding the most effective sādhana for a sādhaka-bhakta, there are two methods, each appropriate to the sādhaka in different stages. One is mantramayī-upāsanā, which entails contemplating one specific pastime situated in one place. The other is the method of svārasikī, which entails contemplation on all the pastimes collectively. In this prayer, Brahmājī has first of all described the subject of the superior meditation, svārasikī-līlā.

Brahmājī has also offered similar prayers in the Gopāla-tāpanī Upaniṣad (1.37):

namo vijñāna-rūpāya
paramānanda-rūpiṇe
kṛṣṇāya gopīnāthāya
govindāya namo namaḥ

O Bhagavān, You are the foundation of that realized knowledge,

by whose power all things are illuminated. You are the original reservoir of all pleasure, and You attract all and bestow joy upon all. O Gopīnātha! O Govinda! I offer my praṇāma unto You again and again.

Furthermore:

O Prabhu, Your two eyes expand like the petals of a lotus flower, and a garland of forest flowers hangs down gracefully from Your neck. O Govinda, the creation of the universe has sprung up from the lotus of Your navel, and You maintain the life-breath of all the gopīs. May You accept my obeisances unto You.

barhāpīdābhirāmāya
rāmāyākuṇṭha-medhase
rāmā-mānasa haṁsāya
govindāya namo namaḥ

Gopāla-tāpanī Upaniṣad (1.39)

O Bhagavān, Your head is decorated with a crown bedecked with peacock feathers. You delight the hearts of all, and there is no anxiety at all within You. You are the embodiment of immeasurable knowledge. You are the king of swans, who always plays upon the lake of the gopīs' hearts. Therefore, O Govinda, may You kindly accept my praṇāma at Your lotus feet.

veṇu-vādana-śīlāya
gopālāyāhi-mardane
kālindī-kūla-lolāya

lola-kuṇḍala-dhāriṇe

Gopāla-tāpanī Upaniṣad (1.41)

O Śrī Kṛṣṇa, You frolic eternally in the forest of Vṛndāvana, and at every moment You attract the devotees by playing sweetly upon Your flute. You are the guardian of the Vedas, Mother Earth and the cows. Your splendid presence in the form of a cowherd boy, protecting the land, cowherd boys, gopīs and cows is eternal. You give life to all the gopas and gopīs by vanquishing wicked demons such as Kāliya, Agha and Baka. O Yamunā-taṭa-bihārī, You engage in delightful revelry on the banks of the River Yamunā. Your dangling earrings swing to and fro. O Govinda, may You kindly accept my humble obeisances.

In this way Brahmājī has offered prayers while immersed in the waves of a variety of wonderful bhāvas.

When the lotus-eyed Śrī Kṛṣṇa, surrounded by all His friends, leaves the cowherd village and enters the forest to tend the cows, He increases the bliss of the residents of Vraja, especially the vraja-gopīs, and steals their hearts, minds and life-breath. The unprecedented aura of His cowherd-boy attire and His attractive, dark, fresh raincloud complexion seems to expand in all directions. As a blue sapphire fills its surroundings with its brilliant luster, similarly Śyāmasundara's radiant hue makes the entire forest of Vṛndāvana azure.

In the arbors of Vṛndāvana forest, the trees, which are covered

with flowering vines, observe a grand festival to welcome Śrī Kṛṣṇa. Immediately upon His return to the forest, the friendly creatures and birds become submerged in the highest bliss of prema. On the pretext of dripping streams of honey, all the trees weep tears of joy. They experience bhāvas such as horripilation by sprouting new thorns.

Brahmājī saw such love-laden trees of Vṛndāvana as desiretrees (kalpa-vṛkṣa); therefore, to indicate that thousands upon thousands of such desire-trees adorn the transcendental forest of Vṛndāvana, he has said, kalpa-vṛkṣa-lakṣāvṛteṣu. Countless bowers of desire-trees stand as the concentrated embodiments of eternal, conscious and euphoric rasa, fulfilling all the desires of those who take shelter of them. Their different colors are astonishing, and their various shapes cause one to be struck with wonder. They produce exquisite fruits, flowers and tender buds (mañjarīs) that perfume the forest with amazing fragrances. For the sake of facilitating Śrī Rādhā-Kṛṣṇa's loving affairs, the bowers of Vṛndāvana's desire-trees are manifest in many varieties. Some are the highest transformation of the essence of nectar; some appear to be artistically fashioned from transcendental butter; and some hold intoxicating condensed nectar in their branches. There are also some that have a brilliant white appearance – one type resembles crystal, while others are like camphor.

Another idea is conveyed by the words kalpa-vṛkṣalakṣāvṛteṣu: the trees, which are covered with flowering vines, are animate and possessed of ecstatic emotions. Śrīla Prabodhānanda Sarasvatī has also stated: "he mādhavīmadhurāṅga-taruṇa-tamāla – O young tamāla tree, in the empire of the Vṛndāvana forest, Rājya-lakṣmī, the empress in the form of the flowering mādhavī vine, has enveloped you from head to toe, and thus she is enhancing the exceptionally enchanting beauty of your trunk, branches, twigs and other features. All directions of Śrī Vṛndāvana are fully permeated by your fragrance, and all the burning distress of the people of this world is relieved by the cooling shade of your fame."

The trees of Vṛndāvana are studded with horripilation in the form of newly-sprouted shoots, due to their intense transcendental affection (anurāga) for Śrī Rādhā-Kṛṣṇa. On the pretext of dropping honey, they rain down streams of tears. When the gentle breezes blow, the trees strike comical poses by moving their leaves, and they begin to perform a transcendental dance in the bliss of prema. When the trees appear to bring forth a profusion of blossoming flowers, they are actually bursting out laughing. The desire-trees also perfectly sing the praises of Śrī Rādhā-Mādhava through the chirping of the birds residing in their branches. By bending down due to the burden of so many fruits, they offer praṇāma to the lotus feet of Śrī Rādhā-Kṛṣṇa.

May the bowers of Śrī Vṛndāvana confer the supreme transcendental bliss upon us all.

Thus all the trees and creepers of Vṛndāvana are desire-trees and desire-creepers. They cannot be compared with ordinary desire-trees and vines that fulfill the worldly desires of mortal beings in the spheres of religiosity, economic development and sense gratification. By taking shelter of these transcendental desire-trees and desire-creepers, all material ambitions and desires are dispelled from the heart, which becomes completely filled with the mood of divine service to Śrī Rādhā-Mādhava.

These trees and creepers bestow prema for the Divine Couple upon those who are under Their shelter, thus allowing such surrendered souls to become supremely fortunate.

In this regard Śrīla Prabodhānanda Sarasvatīpāda has commented:

yā rādhāyā vara-tanu-natety ukti-mātreṇa nṛtyed
gāyety uktyā madhukara rutair vijña-gānaṁ tanoti
krandety uktyā visṛjati madhutphullitā syād dhaseti
proktā śliṣya-drumam iti girā sasvaje dhṛṣṭa-gucchā

Śrī Vṛndāvana-mahimāmṛta (5.37)

When Śrī Rādhā says to those creepers of Vraja, "O beautifullimbed ones, you should dance," they begin to dance by moving their leaves. When She says, "Now sing," they begin to sing by means of the humming of bumblebees. When She says, "Now

weep," they at once shower streams of honey, and when She says, "Now smile," they immediately burst into bloom. On hearing Śrī Rādhā say, "Embrace this tree," they become utterly overjoyed, and wind around the tree.

Sometimes Vṛṣabhānu-nandinī Śrī Rādhā conceals Herself in a kuñja (bower) during a game of hide-and-seek. Śyāmasundara then tries to find Her by taking help from the creepers, who enable Him to discover Her by hinting at Her whereabouts through the trembling of their newly sprouted foliage. In this way, wherever the confidential pastimes of Śrī Rādhā-Mādhava take place in the kuñjas and hidden bowers, all the residents of Vraja are forever immersed in the waves of the topmost bliss of prema. I render service to the primeval personality, Śrī Govinda, who resides eternally in that supreme abode of Vṛndāvana.

Verse 30

veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – to that; ādi-puruṣam govindam – the primeval person, Śrī Govinda; kvaṇantam – who is vibrating; veṇum – His flute; akṣam – whose blooming eyes; āyata – are extended; aravinda-dala – like the petals of a lotus; avataṁsam – who has a crest; barha – of peacock feathers; sundara-aṅgam – whose beautiful body; asita-ambu – has the hue of black clouds, i.e. thunderclouds; viśeṣa-śobham – and whose unique loveliness; kamanīya – enchants the hearts; koṭi – of millions; kandarpa – of Cupids.

TRANSLATION

I worship the primeval personality, Śrī Govinda, who is absorbed in playing upon His flute, whose long eyes expand and bloom like lotus flowers, whose headdress is adorned with peacock feathers, and whose unique bodily complexion, which resembles the luster of a dark blue raincloud, bewilders the minds of millions of Cupids.

ṬĪKĀ TRANSLATION

Later in this devotional scripture there are descriptions such as: "kathā gānaṁ nāṭyaṁ gamanam api – in that abode even natural speech is melodious song, coming and going is a dance, and the flute is the intimate female companion." In accordance with these descriptions, the previous verse has also described the abode of desire-fulfilling gems as the extraordinary setting of the svārasikī-līlā in Goloka. Now these two verses (30–31), beginning

with the words veṇuṁ kvaṇantam, describe the second place of pastimes, wherein the mantra-upāsanāmayī-līlā, the subject of this detailed meditation, takes place. The mantraupāsanāmayī-līlā is situated in one place, without the singing, dancing and so on included in svārasikī-līlā. I worship Śrī Govindadeva, the primeval personality, who is absorbed in playing a sweet, stirring melody on His flute, who glances softly with His two elongated eyes, which resemble the expanded, soft petals of a lotus flower, who wears a crown of peacock feathers upon His head, whose bodily complexion is like a fresh raincloud, and whose radiant limbs reproach the beauty of millions of Kandarpas (Cupids).

TĀTPARYA

In this verse, the incomparable beauty of Śrī Kṛṣṇa, the transcendental lover of Vṛndāvana, is being described. Śrī Kṛṣṇa is the supreme conscious entity, whose body has a fully spiritual svarūpa. In describing Kṛṣṇa's svarūpa, one may compare it with charming aspects of the mundane world, but this simply indicates the general direction of the factual substance, in accordance with the logic known as śākhā-candra-nyāya, "pointing to the moon through the branches of a tree." Kṛṣṇa is absorbed in playing upon His flute, which steals the consciousness of all living entities when they come in contact with its delightful

melody.

Just as the quality of softness is present in the petals of a lotus flower, similarly His transcendental glance, which removes pain from the hearts of all, is full of tenderness and compassion. The sympathetic glances from His lotus eyes expand the unlimited beauty of His moonlike face. The elegance of Kṛṣṇa's headdress, decorated with peacock feathers, enhances His sublime transcendental countenance. Just as a dark blue raincloud is a soothing sight for the eyes, similarly Śrī Kṛṣṇa's transcendental bluish complexion is a joy to behold. Moreover, if one could multiply a millionfold the attractive qualities present in Cupid, the resultant creation would still become madly infatuated upon seeing Śrī Kṛṣṇa's enchanting svarūpa.

Verse 31

ālola-candraka-lasad-vanamālya-vaṁśīratnāṅgadaṁ
praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam

govindam – original person, Śrī Govinda; ālola-candraka-lasadvanamālya – who is beautified by an effulgent garland of forest flowers and peacock feathers, which swings to and fro; vaṁśī – who holds a flute; ratna-aṅgadam – and whose arms are bedecked with jeweled bangles; kalā-vilāsam – He is most expert in the sixty-four pastime-arts; praṇaya-keli – of affectionate loving affairs; śyāmam – His complexion is bluish like the thundercloud of the rainy season; tri-bhaṅga-lalitam – and whose graceful, threefold-bending form; niyata-prakāśam – is eternally manifest.

TRANSLATION

I worship the original personality, Śrī Govinda, around whose neck a garland of forest flowers and peacock feathers swings gently, whose lotus hands hold a captivating flute, whose arms are decorated with jeweled ornaments, who is always madly absorbed in intimate loving pastimes, and whose eternal natural aspect is His graceful, threefold-bending Śyāmasundara form.

ṬĪKĀ TRANSLATION

Here praṇaya-keli-vilāsa, games full of intimate loving pastimes, indicates that Śrī Kṛṣṇa is the crest-jewel of experts in the art of laughter and joking, and that His pastime is to revel in that skillfulness. In the Amara-koṣa Sanskrit dictionary, the word keli is

defined as “humorous behavior” (dravakeli-parihāsāḥ).

TĀTPARYA

In verse 29, beginning cintāmaṇi-prakara, Govinda’s transcendental abode and name have been described. Then His eternal spiritual form has been depicted in verse 30 beginning veṇuṁ kvaṇantam. Now, in this verse we find an account of His playful pastimes, which are complete with sixty-four qualities. Insofar as it is possible to describe transcendental affairs, one should understand that all activities pertaining to the amorous mellow (mādhurya-rasa) have been included in the phrase praṇayakeli-vilāsa.

VIVṚTI

In the verse beginning cintāmaṇi-prakara, Brahmājī has described the method of meditation on many types of Śrī Kṛṣṇa’s pastimes (svārasikī-upāsanāmayī), and in the verse beginning veṇuṁ kvaṇantam, he has described meditation on one pastime situated in one location (mantramayī-upāsanā). Now in this verse, Brahmājī gives another example of meditating on mantramayī-upāsanā pastimes, of which there are many examples in śāstra.

On another occasion Brahmājī has stated:

sat-puṇḍarīka-nayanaṁ
meghābhaṁ vaidyutāmbaram

dvibhujaṁ mauna-mudrāḍhyaṁ

vanamālinam īśvaram

Gopāla-tāpanī Upaniṣad (dhyāna 1)

I remember this very form of Govinda, the Lord of all lords, whose eyes are extremely beautiful and soft like an immaculate lotus; whose śyāma-colored bodily luster resembles the hue of a fresh raincloud; who gives relief to the hearts of the distressed; who is eternally full of unique effulgence (that is to say, His form is selfluminous, or His yellow upper cloth is like a fixed flash of lightning); who has two arms, so that with one hand He can deliver the jīvas who are averse to Him, and with the other He can give them prema; who is eternally situated in one mellow and one form (jñāna-mudrā); 25 *(25 Jñāna-mudrā normally refers to a finger position indicating knowledge – this is also exhibited when Śrī Kṛṣṇa plays His flute.)*

who is decorated with a garland of forest flowers (vanamālā); who is hiding from the view of others; and who is tasting a special rasa in a solitary place with one particular gopī.

In this verse, an alternative meaning of jñāna-mudrā is "who, by playing His phenomenally rasa-laden flute-song, is absorbed in rasa and therefore remains silent, unable to speak." In the word vanamālā, vana also implies that He is staying in a solitary place, while the verbal root māla means "illumination." In other words, it refers to one who is revealed in the close company of His beloveds in a lonely place, and who is busy in pastimes with

those gopīs who surround Him.

Furthermore, Brahmājī has also stated (Gopāla-tāpanī Upaniṣad, dhyāna 2):

gopa-gopī-gavāvītaṁ

sura-druma-talāśritam

divyālaṅkaraṇopetaṁ

ratna-paṅkaja-madhyagam

I meditate upon Śrī Kṛṣṇa, who is surrounded by gopas, gopīs and cows, who keeps Himself hidden (gopa), or who is in the company of His gopa friends such as Śrīdāmā. (The word gopī refers to His mother, or to the gopīs headed by Śrī Rādhā. The word go means Veda or the cows such as Kapilā, who have all taken shelter of Him.) Sura-druma-talāśrita means that Śrī Kṛṣṇa is the subject matter established by the Vedas, or that He is standing beneath a desire tree. He is decorated with divine ornaments, and possesses opulences such as wealth, strength, fame, beauty, knowledge and renunciation. He is seated like a jewel in the lotus of those hearts that are perfectly pure; in other words, He reposes upon a lotus beneath a desire tree in Vṛndāvana.

Similarly:

dīvyad-vṛndāraṇya-kalpa-drumādhaḥśrīmad-

ratnāgāra-siṁhāsana-sthau

śrī-śrī-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.16)

I absorb my mind in remembering Śrī Śrī Rādhā-Govindadeva, who are gracefully seated upon a throne in a temple of jewels beneath a desire tree in the self-effulgent, enchanting forest of Vṛndāvana. They are surrounded by the priya-sakhīs, who are rendering loving services to Them.

Śrī Rūpa has given a similar description:

mahendra-maṇi-mañjula-dyuti-maranda-kunda-smitaḥ
sphurat-puraṭa-ketakī-kusuma-ramya-paṭṭāmbaraḥ
srag-ullasad-uraḥ-sthalaḥ kvaṇita-veṇur atrāvrajan
vrajād agha-haro haraty ahaha naḥ sakhīnāṁ manaḥ
Bhakti-rasāmṛta-sindhu (3.3.4)

Kṛṣṇa's bodily complexion is more beautiful than a brilliant blue sapphire, and the kunda flower of His radiant smile shines on His lips. His upper garment resembles a fully blossomed golden ketakī flower, and His chest, which is adorned with a garland of forest flowers, is captivating. That very Śrī Hari, who plays upon His flute in Vraja, is stealing our hearts.

Verse 32

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original person, Śrī Govinda; yasya vigrahasya – whose body; ānanda-cinmaya-sat – is imbued with eternity, cognizance and bliss; ujjvala – and is extraordinarily brilliant; aṅgāni – His limbs; vṛttimanti – can perform the functions; sakala-indriya – of all His senses; paśyanti – He beholds; pānti – maintains; kalayanti – and regulates; ciram – eternally; jaganti – the infinite universes.

TRANSLATION

I worship that original personality, Śrī Govinda. His divine form is composed of eternity, cognizance and bliss, and is therefore exceptionally effulgent. Each and every limb or sense of His transcendental body is inherently endowed with all the functions of all the other senses. He eternally sees, maintains and regulates an infinite number of universes, both spiritual and mundane.

ṬĪKĀ TRANSLATION

Brahmājī has described both types of līlā of Govinda, the original personality. Now, in four verses beginning with the verse aṅgāni yasya, he will explain the influence of Śrī Kṛṣṇa's inconceivable potency. His hands and feet also have the power to see,

while His eyes, besides having the capacity to see, can also perform all other functions such as protecting, nourishing and so on. Similarly, each one of His senses is capable of performing the activities of all the other senses. Therefore, it is stated in śruti: "sarvataḥ pāni-pādaṁ tat sarvato 'kṣi-śiro-mukham – His hands and feet are everywhere, and His eyes, heads and mouths are on all sides." The word jaganti indicates that He manifests His own svarūpa among His pastime associates simultaneously according to their individual bhāvas, and that He personally tastes the miraculous rasa of those associates through His own limbs and senses. All this can only be accomplished through the unique influence of His divine, transcendental form.

TĀTPARYA

There is an abysmal doubt in the minds of persons who are completely bound in mundane knowledge, due to having no experience of transcendental rasa. Such persons think that the scholars of ancient times have concocted the fundamental reality of Kṛṣṇa (kṛṣṇa-tattva) by the power of their imagination, based on their experience of the mundane world. In order to dispel this doubt, which originates from the platform of material attachment and offenses, Brahmājī has clearly shown the difference, according to philosophical principles, between the conscious spiritual substance (cit) and the unconscious material substance (acit).

In this verse and the following three consecutive verses, Brahmājī has made a diligent endeavor to make us understand that the pastimes of Śrī Kṛṣṇa are not the imagination of a fertile mind, but rather they are experienced in the stage of pure trance that is beyond the reach of the material mental faculty.

Here the intention of Brahmājī is to establish that the transcendental form of Śrī Kṛṣṇa is composed of eternal existence, knowledge and bliss, whereas all the phenomena of the material world are inanimate and composed of ignorance. Despite these two being categorically distinct from each other, the spiritual affair is factually the original root principle, and therefore variety and specific distinctions must necessarily exist there eternally. Thus it is confirmed that Kṛṣṇa's form, name, qualities, abode and pastimes are transcendental, and only those whose consciousness is pure and free from all connections with mundane delusion are eligible to taste such pastimes.

All the following are comprised of the transcendental substance:
(1) Śrī Kṛṣṇa's personal form, (2) the spiritual realm and
(3) the arena of pastimes, which is made of transcendental wishfulfilling gems and which is illuminated by the spiritual potency.

Just as the illusory potency is the shadow of the transcendental potency, similarly the fascinating variety generated through the inert material energy is also nothing but the crude reflection or shadow of the fascinating variety that is manifest in the transcendental

realm. It is for this reason that all types of material phenomena are dull and composed of the mode of darkness. In conclusion, the spiritual world is the substance and the material world is its insubstantial shadow. The varieties experienced in the material world allude to the appearance of the variety that exists eternally in the transcendental world. Although there seems to be a similarity between the diversity found in both realms, they are categorically distinct from each other. Lifelessness is the defect of the dull material realm, where everything comes into existence, develops and produces byproducts, and is finally destroyed. Thus, even the apparent happiness of this world is temporary and full of distress. However, the transcendental world has no such defects. The wonderful varieties of that realm are pure, conscious, eternal and completely devoid of any material defect. There is no difference between Kṛṣṇa and His body, whereas the body of the conditioned soul in this world is different from his ātmā, for they are entirely separate substances. In the spiritual svarūpa, there is no difference between the body and the embodied, the individual limb and the entire body, the nature and the possessor of that nature. However, in conditioned souls all these aspects are totally distinct. Although Kṛṣṇa is the possessor and source of His limbs, each and every limb is fully Kṛṣṇa Himself, because all of His transcendental functions are included in any particular limb.

Therefore He is the indivisible, complete and perfect transcendental principle.

The individual living entity and Kṛṣṇa are the same in that they are both inherently conscious. The difference between them is that the aggregate of all divine qualities is eternally present in the living entity only to a minute extent, whereas those divine attributes are present in Kṛṣṇa to the full extent. Even when the jīva attains his pure constitutional form, those qualities will only be manifest to a minute degree in his pure svarūpa. When by Kṛṣṇa's mercy the potencies of cognizance and pleasure (cit and hlādinī) gradually make their appearance in the heart of the jīva, he attains a perfect state similar to that of the Supreme Personality. Still, some special qualities remain unique to Śrī Kṛṣṇacandra, and He is therefore the worshipable deity for everyone.

The four qualities that are only found in Kṛṣṇa are the unparalleled sweetness of His form (rūpa-mādhurī), qualities (guṇa-mādhurī), flute-song (veṇu-mādhurī) and pastimes (līlāmādhurī). These four unique, personal characteristics pertain exclusively to Śrī Kṛṣṇa, and are not to be found even in Nārāyaṇa, the Lord of Paravyoma, in the puruṣa-avatāra Kāraṇodakasāyī Mahā-Viṣṇu, or in any other expansion of Bhagavān. If these qualities are not present even in demigods such as Mahādeva, how will it be possible for any ordinary jīva

to possess them?

Verse 33

advaitam acyutam anādim ananta-rūpam

ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

vedeṣu durlabham adurlabham ātma-bhaktau

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – primeval person, Śrī Govinda; advaitam – who has no second; acyutam – who is infallible; anādim – who is beginningless; ananta-rūpam – who possesses limitless forms; ādyam – who is the origin; purāṇa-puruṣam – who is the primeval person; navayauvanam ca – yet is ever-youthful; vedeṣu durlabham – whose tattva is difficult to determine through study of the Vedas; adurlabham – but is understood without difficulty; ātma-bhaktau – by His own devotional service.

TRANSLATION

Although He is non-dual, infallible, beginningless,

possessed of unlimited forms and the oldest of all,

nevertheless He is a beautiful person with everlasting,

fresh youthfulness. Although He is incomprehensible through study of the Vedas, He is easily attained by spontaneous devotion of the soul (śuddha-prema). I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

In the three verses beginning with this verse 33, Brahmājī confirms that Śrī Bhagavān is possessed of extraordinary and unique characteristics. Extremely learned personalities who are fully conversant with all philosophical principles say that the Supreme Absolute Truth is non-dual knowledge. He is the shelter of the impersonal effulgence known as Brahman and of the all-pervading Supersoul known as Paramātmā. The Vedas refer to Him as one without a second (ekam eva advitīyam), for no one is equal to or greater than Him. He has no material senses and He is not bound by the results of His activities. That supreme, transcendental reality is the fully independent, singular, non-dual, transcendental enjoyer, Bhagavān Śrī Kṛṣṇa.

In regard to His being one without a second, it has been stated:

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

Śrīmad-Bhāgavatam (3.2.21)
Śrī Kṛṣṇa, the original form of Bhagavān, is the master of three potencies (sandhinī, saṁvit and hlādinī). No one is equal to or greater than Him. He is completely self-satisfied in His own intrinsic form of supreme, transcendental bliss. All the demigods such as Indra, Candra, Kuvera, Varuṇa, Brahmā and Śiva, and all the countless guardians of the world, such as the puruṣa-avatāras, offer various kinds of worship, presentations and obeisances, and they keep their heads, which are decorated with millions of crowns, at His lotus feet.

vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Śrīmad-Bhāgavatam (3.2.12)
His pastimes are wonderful for everyone, even for those who are proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus Śrī Kṛṣṇa's transcendental body is the ornament of all ornaments.

From this verse it is understood that, in order to show the influence of His Yogamāyā, Bhagavān manifests His own form of eternity, knowledge and bliss in this world, which is composed of five gross elements. This form of Kṛṣṇa, which is just suitable for performing pastimes resembling the activities of ordinary mortal humans, is so beautiful and enchanting that even Kṛṣṇa Himself is thoroughly astonished upon seeing it. This svarūpa is

the ultimate limit of extremely great fortune, and it is so beautiful that it beautifies the ornaments with which it is adorned. In other words, it is transcendental to all material comparisons.

Acyuta refers to one who never deviates from His own form, nature and occupation. In the Kāśī-khaṇḍa it has been stated: "ato 'cyuto 'khile loke sa ekaḥ sarvago 'vyayaḥ – His devotees do not fall down even at the time of the cosmic annihilation. Therefore, in all the worlds, only the all-pervading personality Śrī Kṛṣṇa has been called Acyuta." Śrī Akrūra has also spoken about the subject of Acyuta-Kṛṣṇa in his prayers:

Aho! Today Kaṁsa has bestowed great mercy upon me, by which all inauspiciousness in my life has been vanquished. The lotus feet of Bhagavān Śrī Kṛṣṇa have descended upon the surface of the Earth. Now my human birth has become successful, because today I will be able to bow down directly to those lotus feet, although they are the highest object of meditation for yogīs. In ancient times great liberated personalities such as Ambarīṣa, having attained just one glimpse of the radiance emanating from the nails of those lotus feet, have crossed over the insurmountable ocean of birth and death. Aho! The demigods headed by Brahmā and Śiva are possessed of all opulence, yet they never tire of worshiping those lotus feet, which the supremely fortunate Lakṣmī-devī worships incessantly, because they bestow all good fortune. Those lotus feet are also worshiped by the devotees and sages, because they

bestow the ultimate success of life. And because they are an ocean of mercy, Śrī Kṛṣṇa's cowherd boyfriends serve them with newer and newer feelings of deep love when He sports in the forest at the time of cow grazing. Those very same lotus feet are colored by the vermillion kuṅkuma powder from the breasts of the gopīs, who are full of the highest spontaneous love for Kṛṣṇa (mahābhāva).

Similarly, in describing the glories of those lotus feet, Śrī Uddhavajī has said:

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataś caraṇāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam

Śrīmad-Bhāgavatam (10.47.62)

The lotus feet of Śrī Kṛṣṇa are served by Lakṣmī-devī, the goddess of fortune, and are worshiped in the heart by the self-satisfied masters of mystic yoga headed by Brahmājī. Yet at the time of the rāsa-līlā, the gopīs of Vṛndāvana relieved the burning of their hearts by directly embracing those lotus feet to their breasts.

The glories of Śrī Kṛṣṇa's lotus feet have been described in this way throughout the scriptures.

Similarly, Śrī Kṛṣṇa's transcendental abode is also beyond this world, beyond the illusory energy and beyond the three modes of material nature. For instance, Bhagavān gave Nanda Mahārāja

and all the Vrajavāsīs a vision of the spiritual abode of Vaikuṇṭha, which is transcendental to material nature. That abode is supramundane, composed of conscious spiritual energy, indivisible, real, self-luminous, eternal and the embodiment of truth. The great sages who have attained a state beyond the three modes of material nature are incapable of seeing the abode of Kṛṣṇa even in their pure trance. On seeing the personified Vedas offering reverent prayers to Śrī Kṛṣṇa in that world, Nanda and the Vrajavāsīs were utterly astonished.

Śrī Jīva Gosvāmipāda has explained the meaning of advaita and acyuta in this verse recited by Brahmājī, and now he comments on the word anādi. In the discussion regarding sāṅkhya found in Śrīmad-Bhāgavatam (11.24.27), the verse kālo māyāmaye jīve states that Śrī Kṛṣṇa is the origin of that which has no origin. He remains present in one svarūpa throughout the creation, maintenance and annihilation. Even at the time that Brahmā and Śaṅkara cease to exist, Bhagavān alone remains present. Although the universe is eventually destroyed, He remains absorbed in His eternal pastimes with His eternal associates in His eternal abode. Therefore, there is never a time when He is not present.

In Śrīmad-Bhāgavatam (11.24.22–27), the annihilation has been described thus: “At the time of the cosmic annihilation, the mortal bodies of the living entities enter into grains, grains enter

into seeds, seeds into the earth, earth into fragrance, fragrance into water, water into the sense-object taste, taste into fire, fire into form, form into air, air into touch, touch into space, and space into the sense-object sound. All the senses enter their respective presiding demigods, the demigods enter into the controlling mind, mind enters into false ego, sound enters the tamasic phase of false ego, all the three modes of false ego enter into the mahat-tattva, the mahat-tattva enters into the modes of material nature, the modes of material nature enter into the predominated principle (prakṛti), the predominated principle

(prakṛti) enters into time, time enters into Bhagavān who is the controller of māyā, and finally enters into Me. However, My svarūpa, which is the cause of creation, maintenance and annihilation, is never absent at any time."

Śrī Kṛṣṇa has also been described as the oldest person in the following way: ekas tvam ātmā puruṣaḥ purāṇaḥ. Brahmājī said, "O Bhagavān, You are the only truth, because You are Paramātmā, and You are separate from this world of misleading appearances. You are the root cause of the creation, maintenance and annihilation of the universe. You are the oldest person, and You are eternal, perfect, complete and unchanging. You are the embodiment of nectar, composed of eternal bliss, and free from all mundane designations and the qualities of the illusory energy. You are pure, endless, indivisible and non-dual."

The Yadu wives of Mathurā said (Śrīmad-Bhāgavatam 10.44.13):

gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah

This Kṛṣṇa is the eternal and primeval personality, whose lotus feet are worshiped by Brahmā, Śaṅkara and Lakṣmī-devī.

"Avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ – You are unknown to ignorant people who harbor the misconception that the formless, undifferentiated, unmanifest Brahman has manifested separately by the knowledge function of the illusory potency, and has descended to this world in Nanda-bhavana in the form of Śrī Kṛṣṇa." Therefore You are confidential. Your original form is decorated with a wonderful garland of forest flowers, and You perform many varieties of pleasing pastimes while playing on Your flute and grazing cows along with Baladeva. This is the meaning of primeval personality (purāṇa-puruṣa).It has also been mentioned in the śruti that Śrī Kṛṣṇa's ever-fresh adolescent form is the eternal form in which He is forever situated. Although He is the oldest, He is eternally young.

It is stated in Śrīmad-Bhāgavatam (10.44.14):

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

Aho! What kind of austerities did the gopīs perform to be able to constantly drink the unequaled and unsurpassed sweetness of His

bodily beauty, which is newer and newer at every moment? The gopīs directly see with their own eyes the very rare and ever-fresh loveliness of Śrī Kṛṣṇa's form, which is the essence of all luster, and is the unrivaled, exclusive reservoir of independently perfect fame, beauty and opulence. When He begins to laugh, the makara-shaped ornaments adorning His two charming ears cast sparkling reflections that play with astonishing beauty upon His two cheeks. With His form and qualities He attracts the hearts, minds and lives of all pure devotees.

In Śrīmad-Bhāgavatam (1.16.26–30) Śrī Kṛṣṇa's qualities are described thus:

satyaṁ śaucaṁ dayā kṣāntis
tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam
jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārdavam eva ca
prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṅkṛtiḥ
ete cānye ca bhagavan

nityā yatra mahā-guṇāḥ

prārthyā mahattvam icchadbhir

na viyanti sma karhicit

tenāhaṁ guṇa-pātreṇa

śrī-nivāsena sāmpratam

śocāmi rahitaṁ lokaṁ

pāpmanā kalinekṣitam

Bhagavān Śrī Hari has unlimited qualities, some of which are being described here simply to afford us a glance in the direction of His excellence. (1) His words are true. (2) He is pure. (3) He is unable to tolerate the distress of others. (4) He protects those who are unconditionally surrendered to Him. (5) He is the friend of the devotees. (6) His consciousness is equipoised even when there is cause to be angry. (7) He is generous. (8) He naturally feels satisfied. (9) He is simple-hearted. (10) His activities are auspicious for everyone because He is the well-wisher of all. (11) His mind is steady and not prone to attachment and aversion. (12) He is firmly avowed toward favorable subjects. (13) He controls the external senses. (14) When He descends and performs pastimes as a kṣatriya or a member of any other caste, He adheres responsibly to the appropriate principles of religious conduct. (15) He is equally disposed to friends and enemies. (16) He tolerates great offenses committed against Him. (17) He is indifferent to things that are ordinarily most desirable. (18) He abides by the injunctions

of the scriptures. (19) He possesses five types of knowledge, namely that which pertains to direct sense perception of gross phenomena (pratyakṣa), to Svarga (parokṣa), to the unmanifest, formless Brahman (aparokṣa), to Vaikuṇṭha (adhokṣaja) and to Goloka Vṛndāvana (aprākṛta). (20) He is intelligent. (21) He is grateful for services rendered by others. (22) He is an expert judge of time, place and persons, and He acts accordingly. (23) He is omniscient. (24) He is self-realized. (25) He is the controller of all opulence. (26) He is enthusiastic in battle. (27) He is influential. (28) He can subdue others by His influence. (29) He is expert in quickly accomplishing that which is ordinarily impossible. (30) He can ascertain what kind of duty should be performed in any particular situation. (31) His mind is never agitated. (32) He is not dependent on others. (33) He is expert in all activities. (34) He can accomplish many activities at the same time. (35) He is expert in all arts. (36) His limbs are beautiful. (37) His color, taste, fragrance, touch and sound are beautiful. (38) His adolescence is beautiful. (39) He is attractive to all women. (40) He is patient. (41) His heart melts with prema. (42) He is controlled only by love. (43) His bold speech is remarkably witty. (44) He is an eloquent speaker. (45) He is gentle. (46) He is bashful when He thinks someone has detected His amorous affairs, or when others glorify Him. (47) He offers appropriate respect to all. (48) His words are sweet and pleasing. (49) His natural disposition is charming. (50) He is partial

to the sādhus. (51) He is sharp-witted. (52) His knowledgeacquiring senses are acute. (53) His working senses are dexterous.
(54) He is the abode of all enjoyment. (55) He is always happy.
(56) He possesses all opulence. (57) It is very difficult to understand His intentions. (58) He is immovable. (59) He sees through the eyes of scripture. (60) He is famous for His sterling qualities.
(61) He is the object of love and attachment for everyone. (62) He is worshipable for everyone. (63) He is devoid of pride, despite being worshiped by everyone. (64) He is possessed of brahminical qualities. (65) All mystic powers are under His control. (66) He is the concentrated embodiment of eternal existence, consciousness and bliss. (67) Some qualities, such as satisfaction, are also found in devotees, karmīs, jñānīs and yogīs. However, all such qualities are present only in a common way, whereas in Bhagavān they are fully present to the ultimate extent. Therefore all these qualities are transcendental, fully spiritual and inherent in His very nature.
(69) Śrī Kṛṣṇa's qualities, pastimes, associates, transcendental abode, devotees and paraphernalia are all eternal, supramundane and complete. Therefore the qualities that the ordinary living entities cannot possibly possess are all present only in Bhagavān. For example: (70) His avowed intention becomes reality. (71) He is the controller of māyā. (72) He is situated in pure goodness (viśuddha-sattva). (73) He is the maintainer of the universe.
(74) He awards salvation to the enemies killed by Him. (75) He

attracts even the self-satisfied liberated souls. (76) He is served by the demigods such as Brahmā and Śiva. (77) He is equipped with unlimited, inconceivable potency. (78) His beauty is eternally increasing in freshness at every moment. (79) He is the predominating deity of māyā in the form of the puruṣa-avatāra. (80) He is the creator, maintainer and destroyer of the universes. (81) He is the source of all incarnations. (82) Unlimited universes are situated in the pores of His skin. (83) He is complete with the aggregate of all inconceivable energies in His forms such as Vāsudeva and Nārāyaṇa. (84) In His original form as Śrī Kṛṣṇa He can bestow mukti and even bhakti upon His enemies. (85) His form is so sweet that it astonishes even Himself. (86) Unlimited qualities are eternally present in Bhagavān, such as bestowing boundless joy upon an unconscious substance in His proximity.

This type of description is found in both Brahmājī's meditation on one pastime in a single location (mantramayī-upāsanā), and also in his broader meditation. In the Gopāla-tāpanī Upaniṣad it has been stated: "gopa-veśam abbhrābhaṁ taruṇaṁ kalpadrumāśritam – Śrī Kṛṣṇa, who is dressed as a cowherd boy, whose divine luster resembles the hue of a raincloud, who is a fresh youth and who is seated at the foot of a desire tree, has been called Gopāla." Here the word taruṇa indicates His everyouthful personal form, which is the storehouse of elegance and beauty.

By the phrase vedeṣu durlabham in this verse 33, Brahmājī has explained that Śrī Kṛṣṇa is very difficult to comprehend even for the personified Vedas, what to speak of the adherents of Vedic paths such as karmīs, jñānīs and yogīs. This is confirmed in the statement of Śrī Uddhava (Śrīmad-Bhāgavatam 10.47.61): "The śrutis have become exhausted by continually searching for the lotus feet of Mukunda, and they are still searching to this very day for those lotus feet, which the gopīs of Vṛndāvana have already attained."

Similarly, Brahmājī also stated (Śrīmad-Bhāgavatam 10.14.34): "adyāpi yat pada-rajaḥ śruti-mṛgyam eva – motivated by an intense greed to attain the dust of His lotus feet, the śrutis are still performing austerities to this very day."

Although Yaśodā-nandana Śrī Kṛṣṇa is inaccessible to the karmīs and yogīs, He is easily accessible through the love of His devotees: "bhaktyāham ekayā grāhyaḥ – He is attained only through devotion."

In this regard Bhagavān has also said (Śrīmad-Bhāgavatam 11.14.21): "O Uddhava, bhakti is the powerful method of attaining Me. I am completely controlled by that devotion, but I am never controlled by yoga, philosophical deliberation, adherence to religious principles, meticulous study of the Vedas, austerities, giving charity, nor by any other method. I am the Supersoul in everyone's heart, and I am easily attained by the sādhus alone,

not by anyone else. This is because they have unadulterated and undivided devotion, which is born of their unflinching faith in Me. This type of exclusive devotion has the power to purify even a member of the caste of dog-eaters. However, all qualities such as truthfulness, mercy, observing silence, following scriptural injunctions, austerities and the cultivation of knowledge definitely cannot purify the heart of a human being who is devoid of bhakti unto Me."

Brahmājī has declared (Śrīmad-Bhāgavatam 10.14.5):

"pureha bhūman bahavo 'pi yoginaḥ – O indivisible one! O Acyuta! There were many yogīs in this world in ancient times who, being unable to attain success in the path of yoga, began to perform their worldly and religious duties as an offering unto Your lotus feet. As a result of this, they began to practice bhakti in the form of hearing and chanting the narrations of Your glories. Thus they realized the essential reality of the self without any extraneous endeavor, and without difficulty they attained the excellent destination of becoming Your associates."

TĀTPARYA

The word advaita denotes the non-dual, undivided principle; He remains undivided, although the radiance of His limbs comprises the endless brahmajyoti, and the Supreme Lord in the form of Paramātmā in countless millions of expansions is His partial

manifestation. Acyuta means that He remains full and complete, although there are billions of incarnations who are His personal expansions, and although unlimited millions of living entities emanate from Him as His separated expansions. Although He exhibits the pastime of being born, He actually Has no beginning. Although He winds up His manifest pastimes in this world, He is endless. Although He is without a beginning, He also has an origin, because He performs pastimes such as being born in His prakaṭa-līlā. Although he is the primordial personality, He is also the embodiment of fresh youthfulness. The purport is that although all kinds of contradictory qualities co-exist within Him, all compatible qualities as well as mutually incompatible qualities are reconciled by His inconceivable potency. This is the nature of transcendence and its distinction from mundane material characteristics.

Śrī Kṛṣṇa's utterly enchanting, threefold-bending personal form as Śyāmasundara is eternally in the bud of youth. It is beyond the confines of time and space and the mundane defects of the illusory energy. He exists splendidly in the transcendental, spiritual abode, where time is in the pure present, devoid of past and future. In the material world, there is a distinction between substances and their qualities. This distinction allows material substances to sometimes take on various qualities, and to sometimes become bereft of particular qualities, but this distinction is

absent from the transcendental realm. Therefore, the qualities of the inert universe are all simultaneously present, reconciled, harmonious and purposeful in the transcendental world, although they seem to be mutually contradictory in the estimation of intelligence that is covered by the experience of māyā's time, place and person. How can the living entity under the influence of the illusory energy realize the spiritual existence when he has no comparable experience?

The conditioned soul's knowledge is always polluted by the defects of material time and space, and therefore he is helpless in the matter of renouncing his mundane conception. If the conditioned soul is incapable of understanding the spiritual substance by the faculty of knowledge, then by which faculty can one realize the specific nature of the aforementioned pure spiritual substance? In answer to this question, Brahmājī has said, "Transcendental affairs are incomprehensible even for the Vedas, for the Vedas are based on sound, which is material. Thus they cannot give us direct experience of the supramundane Goloka. Only when the Vedas are infused with the transcendental knowledge potency (saṁvit-śakti) can they say something about transcendental affairs."

However, when that knowledge potency, combined with the essence of the transcendental pleasure potency (hlādinī-śakti), is manifest in the living entities in the form of bhakti, then realization

of the essential reality of Goloka becomes possible. The bliss function of bhakti is endless and unlimited, and is by nature full of pure transcendental knowledge. When knowledge attains oneness with the function of bhakti – that is to say, when it does not express an identity separate from bhakti – at that time it bestows perception of the essential reality of Goloka.

Verse 34

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so ’py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original person, Śrī Govinda; tu – indeed; atha api – even; panthāḥ – the paths; vāyoḥ – of controlling the breathing process; manasaḥ – and mental speculation (neti neti – “not that, not that”); sampragamyaḥ – practiced; muni-puṅgavānām – by powerful sages; koṭi-śata – for hundreds of millions; vatsara – of years; asti – is (only capable of approaching); saḥ api – (that non-differentiated divine light, or brahmajyoti), which is nothing but; sīmni – the tip; yat-prapada – of

the toenails; avicintya-tattve – of that inconceivable Absolute Truth.

TRANSLATION

Some yogīs, desiring to attain the Supreme Absolute Truth, who lies beyond the realm of contemplation, follow the path of strictly regulating the breathing process. The prominent sages who advocate the philosophy of the formless absolute follow the path of philosophical discussion to ascertain the formless, impersonal Brahman by the process of gradually eliminating the unreal. After pursuing these paths for hundreds of millions of years, they may reach only as far as the tips of the toes of His lotus feet. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

The advocates of the impersonal conception may, after performing rigorous sādhana for billions of years, reach only as far as the tips of the toes of Śrī Kṛṣṇa's lotus feet. The purport is that at best they can only achieve perception of the light emanating from His divine lotus feet from very far away. It is absolutely impossible for them to see Śrī Govinda being served by His associates in Gokula.

How will it be possible for jñānīs and yogīs to have darśana of Śrī Govinda being served by His associates in Gokula, when it is astonishing even for premi-bhaktas such as Śrī Nārada? Such

jñānīs and yogīs cannot even enter that place. In Śrīmad-Bhāgavatam (10.69.2) it has been stated:

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

On one occasion, the spectacle that Devarṣi Nārada beheld when he went to Dvārakā filled him with wonder. Bhagavān Śrī Kṛṣṇa was marrying sixteen thousand beautiful young ladies in separate ceremonies, which were being conducted in sixteen thousand different royal palaces simultaneously. In one place He was accepting the hand of the bride; in another He was offering oblations in the fire sacrifice; somewhere else, where the knot had already been tied, He was circumambulating the fire; and in all the other places He was engaged in many different aspects of the marriage ritual. Upon seeing this, even the omniscient Śrī Nārada was astonished.

It is also stated in the Gopāla-tāpanī Upaniṣad (21):

eko vaśī sarvagaḥ kṛṣṇa īdyaḥ
eko 'pi san bahudhā yo vibhāti

Śrī Kṛṣṇa is the one supreme controller of all controllers, and He is all-pervading. Although He is one, by the influence of His inconceivable potency He manifests as incarnations who are His personal expansions; as the living entities, who are His separated

subjective portions; and as innumerable associates, who are His bodily expansions. He is the incomparable and unsurpassed reality.

In Śrīmad-Bhāgavatam (3.33.3) it is stated: "ātmeśvaro 'tarkya-sahasra-śaktiḥ – Bhagavān alone is the soul of all. He is the controller of all, being equipped with unlimited, inconceivable powers that defy mundane reasoning."

In the Skanda Purāṇa and the Mahābhārata (Bhīṣma-parva 5.22), it is stated: "acintyāḥ khalu ye bhāvāḥ na tāṁs tarkeṇa yojayet – the substances and moods that lie beyond material nature have been called inconceivable. They are absolutely incomprehensible to the power of human intelligence, which is limited and full of material defects."

Similarly, we find this statement in the Vedānta-sūtra (2.1.11): "tarkāpratiṣṭhānāt – logic is not the basis for understanding anything." This is because any conclusion established by logic today will be refuted tomorrow by another person with a new logic. Therefore the Vedānta-sūtra also states (2.1.27): "śrutes tu śabda-mūlatvāt – you should understand the inconceivable, supreme personal Absolute Truth only through the statements of śruti, because they are the teachings of Bhagavān." The statements of the Vedas are the fundamental evidence because they are free from the four defects of mistakes, illusion, defective perception and the desire to cheat others. They are reliable statements

received through the system of guru-paramparā. The inconceivable Absolute Truth can be known only by this preceptorial succession. In this regard, the commentary on Vedāntasūtra reasons that, just as the influence of a gemstone, a mantra or a potent medicinal herb is beyond the comprehension of the intelligence of the common man, so are the inherent powers of the Absolute Transcendence. The supernatural substance can only be known by the uncommon and divine power of undivided, pure bhakti.

TĀTPARYA

Only one who is tasting the transcendental mellows of pure bhakti is considered to have attained the lotus feet of Śrī Govinda. The practitioners of aṣṭāṅga-yoga may absorb themselves in trance, and the greatest philosophers of the doctrine of monism may deliberate on matter and spirit, eliminating and rejecting all material phenomena one by one for millions of years. In the end they may both attain the state of merging into the formless, impersonal, spiritual radiance. This spiritual radiance, which is situated outside the transcendental abode, is nothing more than the reflected effulgence emanating from the small toenails of the lotus feet of Śrī Govindadeva in Goloka. It cannot even be considered to be the reflected effulgence of Śrī Govinda's lotus feet.

Actually, the processes of merging into the Absolute and dissolving the self in Brahman are both situated in the boundary area between the spiritual and material worlds. Unless one crosses beyond these two conceptions, one cannot realize the fascinating varieties of the served, the servant and the service in the transcendental world. The conditions of merging into the Absolute and dissolving the self in Brahman are not genuine happiness. They only mark the cessation of distressful experiences arising from a connection with the illusory energy. Although the absence of distress can be called happiness to a certain extent, it is meager and insignificant. Merely dispelling the suffering condition of material existence is not sufficient; the statement "ātyantika-duḥkha-nivṛtti – the ultimate goal of life is to end distress" is not correct. The ultimate attainment of the living entity is to be situated in his pure, transcendental, constitutional position of devotional service to Bhagavān. This condition can only be achieved by the mercy of bhakti, which is inherently transcendental. It is never available by following a tasteless and troublesome path that is completely devoid of rasa.

Verse 35

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ

yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ

aṇḍāntara-stha-paramāṇu-cayāntara-stham

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original person, Śrī Govinda; api – although; asau asti – He exists; ekaḥ – as a single, absolute reality; yat-śaktiḥ – by His selfsufficient potency; racayitum – in creating; koṭim – the tens of milllions; jagad-aṇḍa – of universes; yad-antaḥ – through His entrance; cayāḥ – within the host; jagad-aṇḍa – of universes; antara-stha – He becomes situated; aṇḍa – (simultaneously) in each universe; antara-stham – and within; cayā – each of the host; paramāṇu – of atoms.

TRANSLATION

Potency and the possessor of potency are one undifferentiated principle. The potency by which billions of universes are created is situated inseparably within Bhagavān. All the universes are situated within Bhagavān, and by the influence of His inconceivable potency, Bhagavān is also fully present in every atom of all the universes. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

Although Śrī Kṛṣṇa is one, He creates everything, and pervades

every atom in the creation. He is smaller than the smallest, and greater than the greatest. The following description of His inconceivable potency is found in Śrīmad-Bhāgavatam (10.13.46–55):

tāvat sarve vatsa-palāḥ
paśyato 'jasya tat-kṣaṇāt
vyadṛśyanta ghanaśyāmāḥ
pīta-kauśeya-vāsasaḥ

The influence of His inconceivable potency is such that, although Kṛṣṇa is one, He assumed the form of innumerable calves and cowherd boys, as Brahmā looked on again and again. All those forms became śyāma-colored, like fresh rainclouds, and all were attired in yellow upper garments. All the forms were resplendent with four arms that held the conch, disk, mace and lotus flower. Their heads were adorned with crowns, their ears with earrings, their chests with necklaces and their necks with garlands of forest flowers. All of them looked beautiful with a clockwise curl of hair on their right breast, three lines marking their throats and the Kaustubha-jewel ornamenting their necks. They had bracelets on their wrists, ankle-bells on their feet, belts on their waists and rings on their fingers. Each form was decorated from head to toe with a garland of fresh young tulasī leaves, which had been offered by some immensely pious personalities, and they were all fulfilling the hearts' desires of all their devotees. The moving and nonmoving living entities, from Brahmā down to insignificant pieces

of straw, all assumed forms in which they performed varieties of worship by dancing, singing, playing musical instruments and offering different types of paraphernalia.

The expansions of Bhagavān were surrounded by the personified mystic powers headed by aṇimā, by the opulences headed by māyā, and by the twenty-four elements headed by the mahattattva. All the ingredients of the universe such as time, acquired nature, impressions, desires, fruitive activities and the three modes of material nature assumed personified forms, and Brahmā saw that they were all worshiping the expansions of Kṛṣṇa. Their conception of being independent from Him was completely dispelled by His glories.

Then, the cowherd boys, all the substances from unlimited numbers of universes, as well as the multitude of presiding deities in those universes, entered into Kṛṣṇa and again manifested from Him.

Then again, jagad-aṇḍa-cayāḥ – Brahmājī saw that Parabrahma from whom all the animate and inanimate worlds are manifest, along with His cows, calves and cowherd boys, which were all non-different from Him.

Although Bhagavān Śrī Kṛṣṇa possesses a distinctly human-like appearance, He has no outside or inside. He is smaller than the smallest, and greater than the greatest. He is all-pervading. He is not obstructed by past and future time. He is the cause and the effect of the universe. Since He is all-pervading, He is inside and outside the

cosmic manifestation. The form of the universe is also Him, because cause and effect may be seen as non-different. He is unmanifest in the sense that He is beyond the range of material sense perception. He is praised by śruti-mantras such as anor aṇīyān mahato mahīyān. In Gopāla-tāpanī Upaniṣad (23), it is stated:

yo 'sau sarveṣu bhuteṣv āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati. yo 'sau sarva-bhūtātmā gopāla eko devaḥ sarva-bhūteṣu gūḍhaḥ

Only Bhagavān Śrī Kṛṣṇa is Parabrahma. He is not only free from birth and decay, but is completely untouched by the six waves: hunger, thirst, aging, death, lamentation and bewilderment. He is eternally in one form, and free from deterioration. He is the center of the universe. He is tending wish-fulfilling cows in order to make them joyful. He is also present in all the Vedas, who are loudly proclaiming His glories. He remains within all moving and non-moving living entities, and He regulates them. Such is the nature of that cowherd boy, Govinda, who is the master of us all. Gopāla is the Soul and Self of all living entities. Although the Lord is one, He is hidden within all animate beings.

Thus the fact that the Absolute Truth is possessed of personal attributes is proven by evidence such as this.

TĀTPARYA

The form and substance of the transcendental realm is entirely

beyond the illusory material nature. Śrī Kṛṣṇa reigns supreme above even that superior nature. By His free will, He creates unlimited numbers of universes through the agency of His inconceivable potency. All the universes are a transformation of His potency. Still, His location remains transcendental, because all the spiritual and material worlds are situated within Him, and He is within them. Moreover, He is fully present within each and every atom of all the universes. The quality of being all-pervading is only one aspect of Śrī Kṛṣṇa's opulence, for He is also fully present everywhere in His form as Śrī Kṛṣṇa, which is neither gigantic nor minute, but of intermediate proportions like that of a human being. This is His supernatural, transcendental opulence. By this consideration, the principle of inconceivable distinction with non-distinction (acintya-bhedābheda-tattva) is established, and simultaneously all contaminating opinions such as Māyāvāda philosophy become unacceptable.

Verse 36

yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yad-bhāva-bhāvitadhiyaḥ – on account of being aborbed in ecstatic consciousness of Him; manujāḥ – men; tathā eva – in accordance with their respective moods and perfections; 26 *(26 Those who are eligible for śānta-rasa attain the setting of peacefulness, brahma-paramātma-dhāma. Those who are eligible for dāsya-rasa attain the opulent abode of Vaikuṇṭha. Those who are eligible for pure sakhya-, vātsalyaor mādhurya-rasa attain Goloka-dhāma, which is above Vaikuṇṭha.)*samprāpya – attain; rūpa-mahimā-āsana-yānabhūṣāḥ – beautiful forms, glories, seats, conveyances and ornaments; yam eva – and whom; stuvanti – they sing His praises; sūktaiḥ – by chanting mantras; nigama-prathitaiḥ – renowned in the Vedas.

TRANSLATION

I worship the original personality, Śrī Govinda. Those human beings whose hearts are enthused with ecstatic devotion for Him attain their respective forms, seats, conveyances and ornaments, in accordance with their individual moods, and they glorify Him through the hymns renowned in the Vedas.

ṬĪKĀ TRANSLATION

It is true that Bhagavān Śrī Kṛṣṇa continually performs His playful loving pastimes with His own eternal associates. Now the verse yad-bhāva-bhāvita-dhiyaḥ uses the logic of inferential partial

illustration (kaimutikī-nyāya) 27 *(27 The logic called kaimutikī-nyāya makes a point by partial illustration, saying, "Here is an example of how merciful Śrī Kṛṣṇa is: He awards salvation even to His enemies." Then it points by inference to the point to be established, saying kim uta (how much more): "How much more merciful must He be to His loving devotees?" In this example, Śrī Kṛṣṇa's mercy is illustrated.)*

to describe how generous and merciful He is to His practicing devotees in this world. The residents of Vraja render various types of intimate service to Śrī Kṛṣṇa by virtue of their intrinsic qualities that are similar to His, such as their disposition, age, playfulness, attire and so on. In this way they sport and enjoy along with Him. Śāstras such as the Vedas and Purāṇas give this account of their position being on the same level with Śrī Kṛṣṇa as His associates. Just as those eternal associates enjoy pastimes along with Śrī Kṛṣṇa, similarly the sādhakas under the guidance of those eternal associates follow their respective service moods, and taste the happiness of eternal service to Kṛṣṇa along with them. If one can attain Kṛṣṇa by constantly thinking of Him as one's enemy, then those who are devoted to Kṛṣṇa must definitely attain Him – how can there be any doubt about it?

vaireṇa yaṁ nṛpatayaḥ śiśupāla-śālvapauṇḍrādayo

gati-vilāsa-vilokanādyaiḥ

dhyāyanta ākṛti-dhiyaḥ śayanāsanādau

tad-bhāvam āpur anurakta-dhiyāṁ punaḥ kim

Śrīmad-Bhāgavatam (11.5.48)

Kings such as Śiśupāla, Pauṇḍraka and Śālva used to think about

Śrī Kṛṣṇa in an inimical mood even while they were sleeping, eating and performing all their duties. If they attained nearness in the form of impersonal liberation simply by being absorbed in thoughts of His activities, movements, sporting and glancing, then those eminent personalities who are deeply attached to Śrī Kṛṣṇa must definitely attain equality with Him. What is the necessity of reassurance in this regard? Without doubt they will all attain perfection in their respective bhāvas.

TĀTPARYA

From the perspective of transcendental mellows (rasa), there are five types of bhāva (mood) in bhakti: neutrality (śānta), servitorship (dāsya), friendship (sakhya), parenthood (vātsalya) and amorous love (śṛṅgāra). The devotee who adheres firmly to any one of these bhāvas, and meditates continually on the service of the appropriate form of Śrī Kṛṣṇa, eventually attains a position befitting his eligibility. According to his rasa, he attains a transcendental form, greatness, situation (i.e. place of service) and conveyance, as well as ornaments in the form of supramundane qualities that enhance his personal beauty. Those who are eligible for the mellow of neutral adoration (śānta-rasa) attain the setting of peacefulness, brahma-paramātma-dhāma. Those who are eligible for the mellow of servitorship attain the opulent abode of Vaikuṇṭha, while those who are eligible for the mellows

of pure friendship, parenthood and service as a beloved attain Goloka-dhāma, which is above Vaikuṇṭha. In each of these locations, the devotees attain all the necessary elements and ingredients appropriate to their own rasa. They offer praise in accordance with the hymns mentioned in the Vedas, or else they engage in intimate services.

In some places the Vedas narrate Bhagavān’s pastimes through the support of the transcendental potency. Through these indications, one can also find descriptions of the great, liberated devotees. For example, it has been stated in the Padma Purāṇa: “māne ’syāpi vandanam, arcanaṁ kuñja-sevāyām – the sulky reproaches of the gopīs are the limb of bhakti known as offering prayers, and service within the groves (kuñjas) of Vṛndāvana is called arcana.”

Verse 37

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam

govindam – original Supreme Person, Śrī Govinda; yaḥ – who; eva – certainly; nivasati – resides; goloke – in Goloka-dhāma; akhila-ātmabhūtaḥ – as the original complete intrinsic form; pratibhāvitābhiḥ – for all of His dear associates who act as His counterparts; ānanda – in enjoying transcendental, blissful; cinmaya-rasa – spiritual mellows; eva nija-rūpatayā – with none other than His own internal pleasure potency Śrī Rādhā, who has the bhāva of amorous rasa; tābhiḥ kalābhiḥ – together with the expansions of Śrī Rādhā's body (kalās), who act as Her sakhīs.

TRANSLATION

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure potency and the counterpart of His own spiritual form. She is the epitome of transcendental rasa, and is expert in sixtyfour arts. They are also accompanied by the sakhīs, who are expansions of Śrī Rādhā's own transcendental body, and who are infused with blissful, spiritual rasa. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

The gopīs, with whom Bhagavān Śrī Kṛṣṇa resides in that world, are Mahā-Lakṣmīs, original goddesses of fortune. In this context, what does it mean to say that those beloveds of Śrī Kṛṣṇa have

the mood of complete unity with Him? To demonstrate the preeminence of the gopīs, Śrī Jīva Gosvāmipāda explains here that Śrī Kṛṣṇa only stays in that place where the gopīs live. This is the message loudly proclaimed by this verse. Consequently, the planet of the gopīs is called Goloka-dhāma. 28 *(28 One meaning of the word go is gopī, therefore Goloka may also be understood to mean "the planet where the gopīs reside.")*

To establish this conclusion, Brahmājī is revealing the unique distinction of those gopīs in the verse beginning ānanda-cinmaya-rasa. The residents of Goloka, such as Śrī Kṛṣṇa's bosom friends, His brother, close relatives, mother, father and other well-wishing superiors, are all the recipients of His extreme affection, and they are as dear to Him as His very self. Nevertheless, nija-rūpatayā kalābhiḥ means that the function of His own pleasure potency in the form of His beloved gopīs is non-different from His intrinsic form and nature. Thus the gopīs are manifestations of His personal potency, and they are embodiments of the most elevated amorous mellow. The purport is that they are naturally His beloveds because they are infused with the complete transcendental bliss. Therefore, the topmost excellence of the gopīs has been established by stating that Śrī Kṛṣṇa resides in Goloka with his beloveds, who are the direct embodiments of the transcendental, blissful mellow (ānanda-cinmaya-rasa).

The gopīs and their unique distinction have been described by the word prati-bhāvitābhiḥ. The gopīs are infused by the most

elevated and radiant mellow of amorous love (ānanda-cinmayarasa). "You reside always and forever with those gopīs" means that Śrī Kṛṣṇa has inspired them all with prema-rasa, and that the gopīs love Him with hearts totally saturated with that astonishing mellow of love. This is clearly stated by the word prati. For example, if it is said of someone, praty-upakṛtaḥ saḥ, it should be understood from the word prati that first he performed some beneficial work, and afterwards he attained the benefit. The word pratibhāvita should be accepted in the same way. Thus the meaning in this context becomes, "Just as Śrī Kṛṣṇa inspired the gopīs with the transcendental, blissful mellow (ānanda-cinmayarasa), the gopīs also caused Śrī Kṛṣṇa, who is absorbed in the most resplendent mellow, to drink that very rasa. In this way the gopīs also catered to His highest welfare."

Here the word nija-rūpatayā reveals an even more confidential meaning of the verse. Since the gopīs are the embodiments of Śrī Kṛṣṇa's pleasure potency, they are His parts, and are therefore non-different from Him. Hence, it is not possible for the gopīs, who are all Mahā-Lakṣmīs, to be the wives of others in the unmanifest pastimes of Goloka in the same way that they appear to be the wives of others in the manifest pastimes. In Goloka they are Śrī Kṛṣṇa's own beloved wives. Just as a wife is sometimes impelled by playful curiosity to arouse some special eagerness in her husband by using her veil to conceal her face, similarly

Yogamāyā crafts the experience of paramourship in the manifest pastimes of Vṛndāvana 29 *(29 In Śrī Kṛṣṇa's manifest pastimes, there is an actual situation of paramourship wherein the gopīs are apparently married to others, but in the unmanifest pastimes of Goloka Vṛndāvana, only the self-conception of being married to others exists in order to nourish the mood of transcendental paramourship.)* in order to intensify the feeling of eagerness.

Goloka eva – Here the word eva emphasizes that in Goloka Śrī Kṛṣṇa resides eternally with the gopīs as His wives, and not as His paramours. The Gautamīya-tantra also confirms this in its explanation of the ten-syllable mantra for realization of the eternal unmanifest pastimes: "aneka-janma-siddhānāṁ gopīnāṁ patir eva vā – Śrī Kṛṣṇa is the husband of the gopīs who have attained perfection after many lifetimes." Therefore, the purport emphasized by the word eva after the word goloke is that in the Goloka pastimes, the gopīs are only related to Śrī Kṛṣṇa as His wives, and not in any other way.

TĀTPARYA

Although the potency (śakti) and the possessor of the potency (śaktimān) are both one soul, by the action of the pleasure potency They exist eternally and separately in the forms of Śrī Rādhā and Śrī Kṛṣṇa.

The inconceivable amorous mellow is resplendent only in that ānanda as Śrī Rādhā, the personification of the pleasure potency, and Śrī Kṛṣṇa, the embodiment of the knowledge potency (cit-svarūpa). There are two types of cause (vibhāva) of

this rasa, namely the support (ālambana), in whom the rasa appears, and the cause of awakening (uddīpana). The support aspect is also of two types, namely the object of rasa (viṣaya) and the abode of rasa (aśraya). Śrī Rādhikā and the gopīs, who are Her bodily manifestations, are the abode of rasa, and Śrī Kṛṣṇa is the object. That Kṛṣṇa is the Lord of Goloka, Govinda. The gopīs are fully infused with this rasa (pratibhāvita āśraya), and Śrī Kṛṣṇa performs His eternal pastimes in Goloka with them.

The expression nija-rūpatayā indicates that the functions of the pleasure potency are manifest in the form of different arts, of which there are sixty-four types: (1) gīta – the art of singing; (2) vādya – the art of playing on musical instruments; (3) nṛtya – the art of dancing; (4) nāṭya – the art of theatricals; (5) ālekhya – the art of painting; (6) viśeṣaka-cchedya – the art of painting the face and body with colored unguents and cosmetics; (7) taṇḍula-kusuma-balī-vikāra – the art of preparing offerings from rice and flowers; (8) puṣpāstaraṇa – the art of making a covering of flowers for a bed; (9) daśana-vasanāṅga-rāga – the art of applying preparations for cleansing the teeth and clothes, and painting the body; (10) maṇi-bhūmikā-karma – the art of arranging jewels on the ground; (11) śayyā-racana – the art of arranging bed coverings; (12) udaka-vādya – the art of playing music on water; (13) udaka-ghāta – the art of splashing water;

(14) citra-yoga – the art of applying an admixture of colors; (15) mālya-grathana-vikalpa – the art of weaving garlands together; (16) śekharāpīḍa-yojana – the art of setting the coronet on the head; (17) nepathya-yoga – the art of dressing backstage in the green room; (18) karṇapātra-bhaṅga – the art of decorating the part of the external ear that partly covers the ear-hole; (19) sugandha-yukti – the art of practical application of aromatics; (20) bhūṣaṇa-yojana – the art of applying or setting ornaments; (21) aindra-jāla – the art of jugglery; (22) kaucumāra – a kind of decorative art; (23) hasta-lāghava – the art of sleight of hand; (24) citra-śākā-pūpa-bhakṣya-vikāra-kriyā – the art of preparing varieties of salad, bread, cake and delicious food; (25) pānakarasa-rāgāsava-yojana – the art of preparing palatable drinks and tingeing draughts with red color; (26) sūcī-vāya-karma – the art of needlework and weaving; (27) sūtra-krīḍā – the art of playing with thread; (28) prahelikā – the art of making and solving riddles; (29) pratimālā – the art of reciting a verse-sequence as a trial of memory and skill; (30) durvacaka-yoga – the art of practicing language to which others find it difficult to respond; (31) pustaka-vācana – the art of reciting books; (32) nāṭikākhyāyikā-darśana – the art of enacting short plays and anecdotes; (33) kāvya-samasyā-pūraṇa – the art of solving enigmatic verses; (34) paṭṭikā-vetra-bāṇa-vikalpa – the art of preparing shield, bow and arrows; (35) tarku-karma – the art of

using a spindle to spin thread; (36) takṣaṇa – the art of carpentry; (37) vāstu-vidyā – the art of engineering; (38) raupya-ratnaparīkṣā – the art of testing silver and jewels; (39) dhātu-vāda – the art of metallurgy; (40) maṇi-rāga-jñāna – the art of tingeing jewels; (41) ākara-jñāna – the art of mineralogy; (42) vṛkṣāyurveda-yoga – the art of practicing herbal medicine; (43) meṣakukkuṭa-lāvaka-yuddha-vidhi – the art of knowing the mode of fighting of lambs, cocks and birds; (44) śuka-śārikā-pralāpana – the art of maintaining or knowing conversation between male and female parrots; (45) utsādana – the art of healing or cleaning a person with perfumes; (46) keśa-mārjana-kauśala – the art of combing hair; (47) akṣara-muṣṭikā-kathana – the art of talking using letters and fingers; (48) mlecchita-kutarka-vikalpa – the art of fabricating barbaric or foreign sophistry; (49) deśa-bhāṣājñāna – the art of knowing provincial dialects; (50) puṣpaśakaṭikā-nirmiti-jñāna – the art of preparing toy carts using flowers; (51) yantra-mātṛkā – the art of mechanics; (52) dhāraṇa-mātṛkā – the art of using amulets; (53) saṁvācya – the art of conversation; (54) mānasī-kāvya-kriyā – the art of composing verse mentally; (55) kriyā-vikalpa – the art of designing a literary work or a medical remedy; (56) chalitaka-yoga – the art of deception; (57) abhidhāna-koṣa-cchando-jñāna – the art of lexicography and the use of poetic meters; (58) vastragopana – the art of concealment of cloths; (59) dyūta-viśeṣa – the

art of specific gambling; (60) ākarṣa-krīḍā – the art of playing with dice by using magnets; (61) bālaka-krīḍanaka – the art of using children's toys; (62) vaināyikī vidyā – the art of enforcing discipline; (63) vaijayikī vidyā – the art of gaining victory; and (64) vaitālikī vidyā – the art of awakening one's master with music at dawn.

All these types of knowledge are embodied and eternally manifest in the form of the ingredients of rasa in Goloka-dhāma, and in the mundane universe they are beautifully manifest in the Vraja pastimes by the spiritual potency, Yogamāyā.

Therefore Śrīla Rūpa Gosvāmī has stated:

sadānantaiḥ prakāśaiḥ svair
līlābhiś ca sa dīvyati
tatraikena prakāśena
kadācij jagad antare
sahaiva sva-parivārair
janmādi kurute hariḥ
kṛṣṇa-bhāvānusāreṇa
līlākhyā śaktir eva sā
teṣāṁ parikarāṇāṁ ca
taṁ taṁ bhāvaṁ vibhāvayet
prapañca-gocaratvena
sā līlā prakaṭā smṛtā
anyās tv aprakaṭā bhānti

adṛśyas tad-agocarāḥ

tatra prakaṭa-līlāyām

eva syātāṁ gamāgamau

gokule mathurāyāṁ ca

dvārakāyāṁ ca śārṅginaḥ

yās tatra tatrāprakaṭās

tatra tatraiva santi tāḥ

Laghu-bhāgavatāmṛta (5.436–40)

Śrī Kṛṣṇa is eternally resplendent in Goloka with His display of unlimited pastimes. Sometimes He descends to this world and, along with His associates who appear with Him, manifests pastimes such as His birth and so on. In accordance with Śrī Kṛṣṇa's desire, the pastime potency also infuses His associates with their individual bhāvas. The pastimes that are perceived in the material world are collectively called the manifest pastimes, and the pastimes of Goloka that cannot be perceived in the material world, and that remain unmanifest to the world, are called unmanifest pastimes. In the manifest pastimes, Kṛṣṇa travels to and from Gokula, Mathurā and Dvārakā. However, the pastimes that are not manifested in these three places during Śrī Kṛṣṇa's pastimes on this Earth remain eternally manifest in the transcendental abodes such as Goloka Vṛndāvana. By these conclusive statements it is understood that there is no difference at all between the manifest and unmanifest pastimes.

Our honorable ācārya-caraṇa Śrī Jīva Gosvāmipāda has explained in his commentary on this verse of Brahma-saṁhitā, in his commentary on Śrī Ujjvala-nīlamaṇi, in Kṛṣṇa-sandarbha and in other places as well that Kṛṣṇa's manifest pastimes are arranged by Yogamāyā. Because of their connection with the illusory realm, they appear to have assimilated some mundane features that cannot exist in the intrinsic fundamental reality (svarūpa-tattva). Examples of such pastimes include killing the demons, associating with the wives of others, taking birth and so on. It is an established truth that the gopīs are extensions of Kṛṣṇa's personal intrinsic potency. Hence, since they are unquestionably His own consorts, how can there be any possibility of their being anyone else's wives? Still, we see that in the manifest pastimes the gopīs do appear to be the wives of others, but this is only an implicit conviction created by māyā.

There is a secret meaning in Śrī Jīva Gosvāmī's explanation, which, if brought to light, will automatically dispel all types of doubt. The revered Śrī Jīva Gosvāmī, the foremost follower of Śrīla Rūpa and Sanātana Gosvāmīs, is the ācārya of essential truth and reality (tattva-ācārya) of the Gauḍīya Vaiṣṇavas. Furthermore, he is Śrī Rādhā's confidential assistant in kṛṣṇa-līlā. Therefore, there is no secret truth that is unknown to him. Those who do not understand his profound intentions raise arguments for and against his ideas by presenting their own concocted

interpretations.

According to Śrī Rūpa and Sanātana's vision, there is no difference between the manifest and the unmanifest pastimes. The only distinction is that one manifestation is beyond the material domain, and the other is seen within it. In the region beyond the mundane sphere, everything – the seer and the seen – is transcendentally pure. Fortunate people, on receiving the extraordinary mercy of Śrī Kṛṣṇa, relinquish all material connections and enter the spiritual domain. If during the performance of sādhana they attained perfection in savoring the extraordinary varieties of rasa, they can then see and take delight in all the supremely pure pastimes of Goloka. Such recipients of mercy are very rare.

On the other hand, 30 *(30 What is the difference between these two types of sādhaka? The first type makes very rapid progress by extraordinary mercy, galloping through the various stages due to giving up all material relationships and attachments, whereas the second makes progress in a more gradual manner.)* those who attain perfection in bhakti,

and experience the nectar of spiritual rasa by Kṛṣṇa's mercy, witness the pastimes of Goloka in the pastimes of Gokula which are manifest in this world, even while remaining in the material universe. There are some gradations of qualification in both categories of sādhaka. As long as one has not attained vastusiddhi (birth from the womb of a gopī in Kṛṣṇa's manifest pastimes), the influence of māyā maintains some restriction in one's vision of the Goloka pastimes. On the other hand, realization of

one's svarūpa varies according to the level of one's attainment of svarūpa-siddhi. It must be accepted that a devotee's darśana of Goloka will vary according to the degree that he has realized his intrinsic form and nature. Jīvas who are tightly bound by māyā have no spiritual vision. Some of them are trapped by the variegated charm of māyā, and some, having taken shelter of impersonal knowledge of the formless aspect of the Absolute, which is opposed to the reality of Bhagavān's personality, proceed toward the path of total destruction. Even after seeing Bhagavān's manifest pastimes, both types of bound jīvas view such pastimes as mundane activities, having no connection with the unmanifest pastimes. Thus, there is gradation in one's darśana of Goloka depending upon one's qualification.

There is a subtle point to note here. Just as Goloka is the completely pure, divine truth beyond the illusory realm, the Gokula which is manifest on this Earth is similarly always pure and uncontaminated, even though it appears in the material world by Bhagavān's knowledge potency, Yogamāyā. There is not even the slightest touch of material defect, degradation or imperfection in either the manifest or the unmanifest pastimes. Different people perceive the pastimes differently, depending on their qualification. Defect (contamination), foulness, designation, illusion, ignorance, impurity, falsity, loathsomeness and grossness are all perceived through the conditioned living entities' intelligence,

false ego and eyes that have been dulled by the material nature. They do not belong to the object of their perception, Gokula. The more one is free from defects, the more one is granted vision of the transcendental truth. The truth is revealed in śāstra, but the purity of realization for those who deliberate on these tattvas will depend upon their qualifications.

According to the views of Śrī Rūpa and Śrī Sanātana, whatever pastimes are manifest in Bhauma-Gokula are also present in Goloka, also in their pure form without a tinge of māyā. That is why the mood of transcendental paramourship is also certainly present in some form or another in Goloka in its inconceivably pure state. All the manifestations created by Yogamāyā are immaculate. The transcendental mood that Yogamāyā creates of being the wife of someone other than Kṛṣṇa, or of being His paramour, is therefore based on the pure absolute reality. But what is this pure absolute reality? This should be discussed.

Śrīla Rūpa Gosvāmī writes (Ujjvala-nīlamaṇi 1.9–10, 2.21, 5.2):

pūrvokta-dhīrodattādi
caturbhedasya tasya tu
patiś copapatiś ceti
prabhedāv iha viśrutau
patiḥ sa kanyāyāḥ yaḥ
pāṇi-grāhako bhavet
rāgeṇollaṅghayan dharmaṁ

parakīyā-valārthinā

tadīya-prema-sarvasyaṁ

būdhair upapatiḥ smṛtaḥ

laghutvam atra yat proktaṁ

tat tu prākṛta-nāyake

na kṛṣṇe rasa-niryāsa – svādārtham avatāriṇi

tatra nāyikābheda-vicāraḥ,

"nāsau nāḍhye rase mukhye

yat paroḍhā nigadyate

tat tu syāt prākṛta-kṣudranāyikādy-

anusārataḥ."

After deep deliberation on these verses of Ujjvala-nīlamaṇi, Śrīla Jīva Gosvāmī establishes that the transcendental paramour mood, like the pastime of Kṛṣṇa's birth, is a divine delusion created by Yogamāyā. "Tathāpi patiḥ pura-vanitānāṁ dvitīyo vraja-vanitānām – it is understood that the mood of being married exists in Dvārakā, while the vraja-sundarīs have the transcendental paramour mood." According to the conclusions of Śrīla Rūpa and Sanātana Gosvāmīs, the delightfully deceptive pastimes are also accepted as the contrivance of Yogamāyā. Śrīla Jīva Gosvāmī has established that there is no difference between the pastimes of Goloka and Gokula, and it must be accepted that the original principle of all pastimes is manifest in Gokula.31*(31 In this context, Gokula refers to the manifestation of the divine abode in this*

world rather than to the inner section of Goloka.)

One who accepts the hand of a virgin girl according to the sacred rites of marriage is called a husband. And he who, being overcome by passion, violates conventional morality in order to win another's wife is called a paramour. Now, the religious obligation binding one within matrimonial regulation does not exist in Goloka. Even the concept of husbandhood within the bounds of matrimony does not exist there. Therefore the gopīs, who are Kṛṣṇa's own potency, cannot be married to any other person, and can never be the wives of other men. In that realm of Goloka it is not possible for the paramour (parakīyā) and married (svakīyā) conditions to exist separately from each other. In the manifest pastimes within the illusory realm, the strictures of marriage do exist, but Śrī Kṛṣṇa is beyond their jurisdiction. Therefore, the form of dharma (righteous prescription) found in the sweet realm of Vraja is a creation of Yogamāyā. Kṛṣṇa transgresses this dharma and enjoys the transcendental paramour mellow. Only a person with mundane vision in the material world will see this as a violation of the dharma created by Yogamāyā. In reality, there is no such degradation in Kṛṣṇa's pastimes. The paramour mellow is the very essence of all rasas, so a denial of its presence in Goloka would minimize that realm. It is not possible that the highest delight in rasa could be absent from the topmost abode of Goloka. Śrī Kṛṣṇa, who is the source of all

incarnations, relishes this rasa in one way in Goloka and in another way in Gokula. Thus, even though there appears to be a transgression of dharma according to material vision, this truth must also exist in some form in Goloka.

"Ātmārāmo 'py arīramat (Śrīmad-Bhāgavatam 10.29.42) – Kṛṣṇa performed amorous pastimes, although He is self-satisfied (ātmārāma)." "Ātmany avaruddha-saurataḥ (Śrīmad-Bhāgavatam 10.33.25) – Śrī Kṛṣṇa, whose every desire comes to fruition, keeps in His heart the hāva, bhāva and other anubhāvas arising from His amorous diversions." "Reme rameśo vraja-sundarībhir yathārbhakaḥ sva-pratibimba-vibhramaḥ (Śrīmad-Bhāgavatam 10.33.16) – Bhagavān Śrī Kṛṣṇa, who gives pleasure to the supreme goddess of fortune Śrīmatī Rādhārāṇī, enjoyed with the beautiful Vraja maidens just as an innocent child plays with his reflection without undergoing any transformation."

It is understood from these statements of śāstra that Śrī Kṛṣṇa's constitutional nature is to be self-satisfied. In those spiritual planets predominated by opulence, He manifests His own potency as Lakṣmī, and consorts with her in the mellow of wedded conjugal love. There, with the sense of wedlock prevailing, rasa only goes up to the stage of servitorship (dāsya). But in Goloka, Kṛṣṇa manifests millions and millions of gopīs and enjoys with them continuously, oblivious to any sentiments of wedded love. In the svakīyā conception, rasa does not remain extremely inaccessible

as in the parakīyā mood, where the obstacles to meeting make union all the more precious. Hence, from beginningless time, the gopīs are naturally imbued with an innate conception of being other men's wives. Śrī Kṛṣṇa therefore reciprocates with their mood, and naturally assumes the identity of their paramour, taking the help of His flute, which is His dearly beloved intimate companion, to accomplish the rāsa dance and other pastimes. Goloka, which is eternally perfect and free from illusion, is the abode of divine rapture. Thus, the flow of rasa in the conception of paramourship finds its perfection there. Even the parental mellow is not found in Vaikuṇṭha because of the sense of awe and reverence there. However, in the fountainhead of ultimate sweetness, which is the Vraja situated in Goloka, there exists nothing but the original conception of this rasa. Nanda and Yaśodā are present there, but Śrī Kṛṣṇa's birth does not actually take place. In reality, parenthood does not exist in the absence of birth, so Nanda and Yaśodā only have the self-conception (abhimāna) of being parents. This is substantiated in the verse jayati jana-nivāso devakī-janma-vādaḥ. This abhimāna is eternal for the sake of perfect rasa.

By the same logic, there is no fault or transgression of scriptural prohibitions in the amorous mellow, since the bhāvas of being the wife of another and of being a paramour are simply eternal self-conceptions. When the essential reality of Goloka

appears in manifest Vraja, both of these conceptions (being another's wife and paramourship) are seen in a tangible form by worldly vision. This is the only difference. In the mellow of parenthood, Nanda and Yaśodā's mood of being parents becomes apparent in a concrete way through birth and other pastimes; and in the amorous mellow, the idea of the Vraja maidens being the wives of others takes on a perceptible shape in the form of their marriages with Abhimanyu, Govardhana Malla and others. In reality there is no such thing as the gopīs having husbands, either in Gokula or in Goloka.

Śāstra therefore proclaims: "na jātu vraja-devīnāṁ patibhiḥ saha saṅgamaḥ – the vraja-devīs never had union with their husbands." Thus, Śrīla Rūpa Gosvāmī, the master of the truths of rasa, has written: "patiś copapatiś ceti prabhedāv iha viśrutau – in the resplendent mellow of amorous love, there are two types of heroes: husband and paramour." Śrīla Jīva Gosvāmī has written in his commentary on this śloka: "patiḥ pura-vanitānāṁ dvitīyo vraja-vanitānām – the hero of Dvārakā-purī's young women is called a husband, and in Vraja, the hero Śrī Kṛṣṇa is the paramour of the young women of Vraja."

This passage shows that Śrīla Jīva Gosvāmī has accepted Kṛṣṇa as the husband in Vaikuṇṭha and Dvārakā, and as the eternal paramour in Goloka-Gokula. The characteristics of a paramour are exhibited to their full extent in the Lord of Goloka-Gokula. Śrī

Kṛṣṇa, who is completely self-satisfied, transgresses His natural state of self-satisfaction. The cause for this transgression is His intense passion to meet with the Vraja damsels, who are others' wives. The state of being another's wife is nothing but the eternal self-conception (abhimāna) of the gopīs. Even though the gopīs do not factually have real husbands, their transcendental paramour mood is fulfilled just by having the sentiment of being the wives of others. Therefore, transgressing the rules of dharma out of their intense attachment and all other such symptoms are eternally present in the arena of the super-excellent amorous mellow. In Bhauma-Vraja, this bhāva is partially visible in a tangible form to people with mundane vision.

Therefore, the simultaneous divergence and non-distinction between the transcendental mellows of wedlock and paramourship in Goloka is inconceivable by material intelligence. It can be said that there is no difference between them, and it can also be said that there is difference. Why? The essence of paramourship is loving enjoyment outside of the sanction of wedlock, and the essence of wedlock is abstention from unlawful connections.

Therefore, Śrī Kṛṣṇa's loving enjoyment with svarūpa-śakti (His own personal potency) can also be understood as svakīyā by this definition.32 *(32 The word svakīyā refers to a married relationship where there is a sense of propriety and proprietorship (mamatā): "This is my wife; this is my husband." Taken literally, it also means "one's own." Therefore it is not at all incorrect to describe Śrī Kṛṣṇa, the possessor of all potencies, as having a*

svakīyā relationship with the gopīs, who are His very own potency. The concept of proprietorship that exists between sarva-śaktimān Śrī Kṛṣṇa and the gopīs is far above and beyond any conception of mundane matrimony.)

Although these two, paramourship and wedlock, are one rasa, they exist eternally as its dual variations. Furthermore, although the form of rasa in Gokula is the same, mundane observers view it otherwise.

Śrī Govinda, the hero of Goloka, exhibits His qualities of being the pati (meaning "husband" or "shelter") of the gopīs as well as being their upapati (meaning "paramour"). Both qualities shine forth brilliantly in their pristine splendor, beyond all piety and impiety. These same characteristics also exist in the hero of Gokula, but with some diversity created by the agency of Yogamāyā. One may raise the following point: whatever Yogamāyā manifests is the Absolute Truth, so the sentiment of paramour love would similarly have to be accepted as absolutely true. To dispel this doubt, it is said that conviction in the paramour conception can exist in the relishing of rasa, and there is no fault in that, because it is not unfounded. However, whatever base convictions exist in mundane consciousness are faulty. They are not present in the pure, transcendental world.

Śrīla Jīva Gosvāmī has indeed given the correct, perfect philosophical conclusion, while the opposing conclusions are also inconceivably true. Simply arguing in vain about the conclusions

of paramourship and wedlock is a fruitless exhibition of word jugglery. There is no possibility of any type of skepticism rising in the hearts of those who make a thorough and impartial study of the commentaries by Śrīla Jīva Gosvāmī and the "opposing party." Whatever is spoken by pure Vaiṣṇavas is true and utterly free from any bias or party spirit, but there is a mystery surrounding their apparent verbal disagreements. Those whose intelligence is materialistic and lacks the spirit of devotion cannot fathom the deep secrets of the loving controversies between śuddha Vaiṣṇavas, and thus they wrongly conceive of such great personalities as philosophical adversaries. The great devotee Śrīla Cakravartipāda has wholeheartedly and with the utmost reverence supported the opinion that Śrī Sanātana Gosvāmī has given in his Vaiṣṇava-toṣanī commentary on the śloka from Rāsa-pañcādhyāya (Śrīmad-Bhāgavatam 10.33.35): "gopīnāṁ tat-patīnāṁ ca – the gopīs and their husbands."

When contemplating any opinion connected with the divine pastimes of Goloka and other transcendental realms, we should keep in mind the invaluable advice given by Śrīman Mahāprabhu and His followers, the Six Gosvāmīs. The Supreme Personality and Absolute Truth is never without form and attributes. Rather, He is full with variegated qualities and pleasurable engagements, which lie completely beyond the material plane.

The supremely relishable and splendid form of the mellows of

transcendental service to Bhagavān, tasted through the four types of transcendentally variegated ingredients – vibhāva, anubhāva, sāttvika and vyabhicārī 33 *(33 Vibhāva – causes for tasting bhakti-rasa; anubhāva – actions which display or reveal spiritual emotions situated within the heart; sāttvika-bhāva – symptoms of spiritual ecstasy arising exclusively from viśuddha-sattva; vyabhicāribhāva – transitory spiritual emotions.)* – is eternally present in Goloka and Vaikuṇṭha. By the agency of Yogamāyā, this very rasa of Goloka manifests in the material realm as vraja-rasa for the benefit of the devotees. One should know that all the rasas seen in this Gokula must surely be found also in Goloka in their radiantly pure state. That is why the wonderful varieties of hero and heroines (Kṛṣṇa and the gopīs), the diversity of rasa in them, and all the surroundings and paraphernalia of Gokula, including the land, rivers, mountain, residences, gateways, bowers (kuñjas), cows and so on, collectively exist in the same form in Goloka.

Only the worldly beliefs of those who are imbued with mundane intelligence are missing in Goloka. In the variegated pastimes of Vraja, different visions of Goloka are realized according to one's level of qualification. It is difficult to establish a fixed standard to determine which aspects of those varieties of visions are illusory and which are pure. A clear vision gradually arises within the heart as the eyes of devotion become cleansed through being anointed with the salve of prema. Therefore, there

is no need to argue and counter-argue over this matter, because it will not elevate one's qualification. The truth of Goloka is filled with inconceivable bhāva, and any attempt to investigate this inconceivable reality by the mind would prove as unproductive as threshing empty husks. Hence, one should disregard the method of empirical knowledge, and strive for realization through the practice of unalloyed bhakti.

On the path of bhakti, it is crucial to renounce any subject matter whose acceptance would ultimately give rise to an impersonal impression. The pure paramour mellow described in the Goloka pastimes is free from all mundane conceptions, and is very rarely attained. Devotees on the path of bhakti following Kṛṣṇa's eternal associates in Goloka (rāgānuga-bhakti) should adopt this concept and perform sādhana. By doing so, they will realize this highly auspicious fundamental truth upon attaining perfection. When persons of gross worldly intellect endeavor for bhakti in the paramour mood, they generally end up engaging in immoral activity in the material sphere. Our tattva-ācārya Śrīla Jīva Gosvāmī took this into consideration and presented his line of thought out of great concern. The spirit of pure Vaiṣṇavism is to accept the essence of his statements. It is an offense to disregard the ācārya by attempting to establish another theory.

Verse 38

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yam – whose; svarūpam – original form; acintya-guṇa – which is endowed with inconceivable transcendental qualities; santaḥ – exclusively devoted saints; bhakti-vilocanena – with eyes of devotion; churita – tinged; prema-añjana – with the salve of love; eva vilokayanti – certainly behold; sadā – at all times; hṛdayeṣu – within their purified hearts; śyāmasundaram – as beautiful Śyāma, the dark-hued prince of Vṛndāvana.

TRANSLATION

Saintly persons whose eyes of devotion are smeared with the salve of prema always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embodiment of inconceivable qualities. I worship that original personality, Govinda.

ṬĪKĀ TRANSLATION

Although Śrī Kṛṣṇa's residence is in Goloka, and His qualities are inconceivable, He can nevertheless be seen by the eyes of devotion that are anointed with the black salve of unconditional love. Therefore not everyone realizes Him in the same way. His darśana is available according to the degree to which one has developed prema. Consequently, the depth of one's realization of Śrī Kṛṣṇa depends on how much one's sādhana is infused with bhakti. Therefore it is said (Śrīmad-Bhāgavatam 11.2.42): "bhaktiḥ pareśānubhavo viraktiḥ – realization of Bhagavān depends on the measure of one's bhakti." Furthermore, those whose hearts are filled with deep feelings of possessiveness can realize Śrī Kṛṣṇa all the more. Thus the level of perception of Śrī Kṛṣṇa's sweetness also depends on the intensity of prema.

TĀTPARYA

The śyāmasundara-svarūpa is Śrī Kṛṣṇa's eternal form. It is personal and endowed with all qualities and attributes, and simultaneously impersonal and devoid of qualities and attributes. This is because all compatible and incompatible qualities are exquisitely reconciled within it. Saintly persons can see this form within their hearts in the trance of devotion.

The color of Śrī Kṛṣṇa's form as Śyāmasundara is not the blackish color of this world, but is the form that bestows eternal joy in that transcendental world. It cannot be perceived with material

eyes. In Śrīmad-Bhāgavatam (1.7.4) it is stated: "bhakti-yogena manasi, samyak praṇihite 'male, apaśyat puruṣaṁ pūrṇam – by practice of bhakti-yoga, Vyāsadeva directly saw in trance within his purified heart the Supreme Personality in His complete and full manifestation." When we consider Śrīla Vyāsadeva's trance, we find that Śrī Kṛṣṇa's svarūpa is complete, and that He is the complete Personality of Godhead. He only appears in the heart that is enthused with bhakti. When Kṛṣṇa displayed His manifest pastimes in Vraja, devotees and non-devotees could see Him, but only the devotees could adore that Kṛṣṇa of Vraja as the greatest treasure of their hearts. This is because they were imbued with a loving disposition. Those whose hearts were devoid of bhakti could not realize His sweetness, even when they saw Him directly. Although devotees cannot see Him directly nowadays, they do see Śrī Kṛṣṇa within their love-laden hearts as He resides radiantly in Vraja-dhāma. The phrase "eyes of devotion" refers to the eyes of the jīva's pure transcendental form. Those eyes develop according to the advancement of one's bhakti, and in turn the pure vision of Śrī Kṛṣṇa's svarūpa is available proportionately.

When sādhana-bhakti attains the stage of bhāva, by Śrī Kṛṣṇa's mercy, the salve of prema is applied to the eyes of that bhāva-bhakta, and direct darśana is possible. This depends on the degree of one's devotion. The purport of this deliberation is

that Śrī Kṛṣṇa’s svarūpa as the very attractive threefold-bending Śyāmasundara – a fresh youth, the best of dancers, dressed as a cowherd boy and holding a flute (nava-kiśora naṭavara gopaveśa) – is not an imaginary form. It is His trancendental constitutional form composed of eternal existence, consciousness and bliss. It can only be perceived directly with the eyes of samādhi, full absorption in spiritual trance.

Verse 39

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who; paramaḥ pumān – is the Supreme Person; kalā-niyamena – through His forms of expanded plenary portions (svāṁśa-kalā); akarot – He performed; nānā-avatāram – many variegated descents as avatāra; tiṣṭhan – remaining; bhuvaneṣu – within the many material universes; rāmādimūrtiṣu – in the forms of Śrī Rāmacandra etc; kintu – however;

kṛṣṇaḥ – as Śrī Kṛṣṇa; svayam – He Himself personally; samabhavat – descended accompanied by all of His subsidiary avatāras and potencies.

TRANSLATION

I worship the original personality, Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

ṬĪKĀ TRANSLATION

It is explained in this verse beginning rāmādi-mūrtiṣu that Svayam Bhagavān Śrī Kṛṣṇa descends to this material world from time to time, sometimes personally and sometimes in the form of His plenary portions or sub-portions.

Śrī Kṛṣṇa, the supreme predominating enjoyer, manifests in the material world through His plenary expansions and partial expansions in forms such as Śrī Rāmacandra. Here the word tiṣṭhan implies that Śrī Rāma and the other avatāras are eternally manifest. Those svarūpas manifest in the creation from time to time for the welfare of the universe, and sometimes Śrī Kṛṣṇa descends personally. I perform bhajana of the parama-puruṣa, Śrī Govinda, who performs the aforementioned pastimes. For instance, in the Tenth Canto of Śrīmad-Bhāgavatam, the

demigods have prayed:

matsyāśva-kacchapa-nṛsiṁha-varāha-haṁsarājanya-

vipra-vibudheṣu kṛtāvatāraḥ

tvaṁ pāsi nas tri-bhuvanaṁ ca yathādhuneśa

bhāraṁ bhuvo hara yadūttama vandanaṁ te

Śrīmad-Bhāgavatam (10.2.40)

O Bhagavān, previously You accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Śrī Rāmacandra, Paraśurāma, Vipra Vāmana and various demigods to protect us and the entire world by Your mercy. Now please protect us again by diminishing the burden of Mother Earth. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

TĀTPARYA

Avatāras such as Śrī Rāma, Nṛsiṁha and Varāha are called personal expansion avatāras. They all reside eternally in Their own dhāmas in Vaikuṇṭha along with Their associates, and whenever Kṛṣṇa desires, They descend here for the welfare of the universe. All these incarnations descend to relieve the burden of the Earth, to chastise the miscreants, to establish religious principles for that age and to bestow auspiciousness upon the jīvas. However, whenever and wherever Bhagavān descends into this world of five material elements along with His dhāma and His associates, it is exclusively by His own sweet will. Similarly, Śrī Kṛṣṇa

Caitanya Mahāprabhu, who is non-different from the Supreme Personality Śrī Kṛṣṇa, also appears in His original personal form (svayaṁ-rūpa). This is the confidential meaning of the verse.

Verse 40

yasya prabhā prabhavato jagad-aṇḍa-koṭikoṭiṣv
aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasya prabhā – whose effulgence; prabhavataḥ – emanating from His effulgent form, which is replete with all potencies; tat brahma – is that divine light (Brahman); niṣkalam – which is free from all inebriety; anantam – without limitation; aśeṣa-bhūtam – and in complete existence (the Brahman that the Upaniṣads describe as impersonal and without qualities (nirviśeṣa) is constitutionally situated upon the spiritual form of Śrī Govinda, which has all transcendental qualities (sa-viśeṣa)); aśeṣa-vasudhā-ādi-vibhūti-bhinnam – and which is distinct from the unlimited opulences of the planets such as the Earth; jagad-aṇḍa-koṭikoṭiṣu – within the millions and millions of universes.

TRANSLATION

I worship the original personality, Śrī Govinda. The nondifferentiated, impersonal Brahman that has been described by the Upaniṣads has originated from the radiance of His limbs. That effulgence is distinct from the majestic opulence of billions of worlds such as the Earth planet which comprise the mundane realm, and is perceived as the indivisible, unlimited, endless principle of truth.

ṬĪKĀ TRANSLATION

The perfect completeness of Śrī Govinda, in the sense of His being the origin of all avatāras, has been established first. Now in this verse beginning yasya prabhā prabhavato, His completeness is being further established with regard to His svarūpa.

Although Śrī Govinda and Brahman are one from the point of view of essential reality, Brahman, which is potency, is an adjective of the possessor of the potency, Śrī Govinda. This is because Śrī Govinda is dharmī, meaning that He possesses a nature by constitution, whereas the impersonal Brahman is His dharma (part of the nature that He possesses), and is thus only one aspect of His nature, namely His bodily effulgence. Therefore Śrī Govinda can be compared to the sun globe, and Brahman, which is devoid of transcendental variety, can be compared to the light

that emanates from the sun. This idea is supported by this statement of the Viṣṇu Purāṇa: śubhāśrayaḥ sacittasya sarvagasya tathātmanaḥ. We have already explained this verse.

Śrīdhara Svāmī has also commented thus: Parabrahma is also the basis or shelter of Brahman. In Bhagavad-gītā (14.27) Svayam Bhagavān Śrī Kṛṣṇa has also said: “brahmaṇo hi pratiṣṭhāham – I am the sole foundation or shelter of Brahman.” In Śrīmad-Bhāgavatam (11.16.37) Bhagavān has said while personally describing His own opulences: “I am earth, air, space, water, fire, the aggregate of material elements, transformation, puruṣa and the modes of goodness, passion and ignorance. I am also Parabrahma, situated beyond the material nature.”

In the Eighth Canto, Śrī Matsya-deva has also stated:

madīyaṁ mahimānaṁ ca
paraṁ brahmeti śabditam
vetsyasy anugṛhītaṁ me
sampraśnair vivṛtaṁ hṛdi

Śrīmad-Bhāgavatam (8.24.38)

O Satyavrata Muni, you will be able to realize My glories from the word “Brahman,” as revealed in your heart through our dialogue in the form of your questions and My answers.

In the commentary to this verse, it is stated, “O Muni, you have the desire to realize the intrinsic nature of Brahman, because you have associated with sādhus who are satisfied in the self. You

will be successful in this by My mercy because this Brahman is My glory. It is part of My very nature, and it is all-pervading and devoid of attributes. Therefore, you will realize this impersonal Brahman only by My mercy, because Brahman is one of My aspects.”

It is also stated in the story of Dhrūva in the Fourth Canto:

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padmadhyānād
bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

Śrīmad-Bhāgavatam (4.9.10)

O Lord, the happiness of realizing Brahman does not contain even one particle of the bliss derived from meditating upon Your lotus feet, or hearing about Your pastimes in the company of Your dear devotees. Attaining the position of the demigods is even more insignificant, because when the celestial airships ascending to Svarga are slashed by the sword of time, the demigods fall down to the planet of death. Therefore, sages who are satisfied in the self also become attracted by the qualities of Bhagavān. The attributes of Śrī Hari are such that sages who are satisfied in the self engage in devotional service, their hearts being deeply attached to Bhagavān Urukrama. Perfect sādhus who have transcended the necessity to obey scriptural rules and regulations also engage in devotional service.

Thus, the bodily effulgence of Bhagavān Śrī Kṛṣṇa is called Brahman. It is endless and all-pervading. It is devoid of the narrations of pastimes, and it is by constitution uniformly non-distinct. Those who are specifically desirous of knowing this subject more elaborately may refer to Śrī Bhāgavata-sandarbha. There is no need to say more here.

TĀTPARYA

The entire universe created by māyā is included within onefourth of the creation of Śrī Govinda. The principle situated above this is the undifferentiated Brahman, which itself is only the light emanating from the external boundary of the transcendental cosmos which constitutes three-fourths of Śrī Govinda's creation. It is indivisible and thus one without a second (ekam eva advitīyam), endless and devoid of discernible features.

Verse 41

māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambi-para-sattva-viśuddha-sattvaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; viśuddha-sattvam – whose pure existence is free from any mixture of passion or ignorance; para-sattva – and upon whose supreme existence; sattva-avalambi – the material mode of goodness, which is mixed with passion and ignorance, is dependent; hi – indeed (it is He); yasya – whose; māyā – illusory potency; sūte – gives birth; śatāni – to hundreds; jagad-aṇḍa – of egg-like universes; veda-vitāyamānā – and who expands throughout the Vedas; tad-viṣaya – topics related to Govinda; traiguṇya – in terms of the three material binding qualities: goodness, passion and ignorance.

TRANSLATION

Māyā consists of the three material qualities of goodness, passion and ignorance, and is Bhagavān's inferior energy. She propagates the Vedic knowledge that pertains to the material universe. I worship the original personality Śrī Govinda, who is the shelter of that māyā, though His own existence is the embodiment of pure goodness untinged by passion and ignorance.

ṬĪKĀ TRANSLATION

Brahmājī has described the glories of Bhagavān's svarūpa, and now in two verses he is presenting Bhagavān's glories relating to His material cosmic manifestation.

First he is describing the inconceivable activity of Bhagavān's

external illusory potency, māyā-śakti, in creating the cosmic manifestation. Although Bhagavān causes the creation of unlimited mundane worlds through His external illusory potency, He personally remains absolutely untouched by that potency. He is eternally situated in transcendentally pure existence, which should be understood in the following way. Material nature has three qualities, namely the mode of goodness, the mode of passion and the mode of ignorance. Creation is conducted by the mode of passion, maintenance or temporary endurance is conducted by the mode of goodness mixed with passion, and destruction or devastation is conducted by the mode of ignorance. The mixture of these three qualities is called prākṛtasattva, mundane existence. Existence that is not mixed with the three guṇas, and is beyond mundane existence, is called śuddha-sattva, pure existence. This pure existence is transcendental or supramundane, and it has also been called superior existence. Even superior to śuddha-sattva is the constitutional position of eternally remaining in one original and pristine condition. This is called viśuddha-sattva, perfectly pure existence.

This perfectly pure existence is the function of the transcendental potency. Therefore the intrinsic nature of the worshipable form of Śrī Govinda is the state of perfectly pure existence. I perform bhajana of that Śrī Govinda.

In the Viṣṇu Purāṇa it has also been said:

sattvādayo na santīśe

yatra na prākṛtā guṇāḥ

sa śuddhaḥ sarva-śuddhebhyaḥ

pumān ādyaḥ prasīdatu

The three material qualities of goodness, passion and ignorance are not present in Bhagavān. He is completely free from the qualities of the illusory nature; that is, He is perfectly pure, and complete with all kinds of eternal supramundane qualities. Even among pure substances, the original personality is supremely pure. May He be pleased.

For specific inquiries on this subject, one can refer to Śrī Bhāgavata-sandarbha.

TĀTPARYA

Creation is conducted by the mode of passion, endurance by goodness mixed with passion, and destruction by ignorance. Existence mixed with the three modes of material nature has been called mundane existence (prākṛta-sattva). However, existence that is not mixed with passion and ignorance is called pure existence (śuddha-sattva). This supramundane and eternally present nature is superior existence. The intrinsic form and nature of Bhagavān, which exists permanently in that superior existence, is in the state of perfectly pure existence (viśuddhasattva). It is beyond the illusory nature and the five elements of

this world. It is free from material qualities and is composed of transcendental bliss (cid-ānanda). Māyā has propagated in this mundane world all the regulative Vedic knowledge that is related to the three modes of material nature.

Verse 42

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇināṁ pratiphalan smaratām upetya
līlāyitena bhuvanāni jayaty ajasraṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who; ātmatayā – by the quality of His Being; ānanda-cinmaya-rasa – which is surcharged with the blissful mellows of the most resplendent amorous prema; pratiphalan – reflects His presence (in a partial form); manaḥsu – within the purified hearts; prāṇinām – of living beings; smaratām upetya – attaining the nature of a mind-enchanting Kāmadeva; ajasram – (He is) incessantly; jayati – victorious; bhuvanāni – over the universes; līlāyitena – by means of His aṣṭa-kālīya-līlā (eightfold daily pastimes).

TRANSLATION

When living entities remember Śrī Govinda, He is reflected in their pure hearts, appearing in His original form, which is surcharged with blissful transcendental mellows. This form is the embodiment of the most resplendent, transcendental amorous rasa, which churns the heart of the god of love, Cupid himself, although he churns others' hearts. Through His pastimes, Śrī Govinda is ever victorious over the three worlds. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

Brahmājī has described Śrī Govindadeva's most brilliant and enchanting, love-laden nature. Now, in this verse, ānandacinmaya-rasa, he is explaining that an ardent greed to drink vraja-rasa appears in the hearts of sincere practitioners of bhakti when they associate with Vaiṣṇavas who know tattva and who are expert at tasting rasa, and when they hear their transcendental instructions. In accordance with those instructions, such genuine sādhakas constantly remember Śrī Kṛṣṇa's manmathamanmatha form (which enchants the heart of Cupid, who agitates others' hearts) along with the names, beauty, qualities and pastimes related to it. At that time Śrī Kṛṣṇa is slightly reflected in their hearts in His form as the embodiment of the intensely

amorous mellow. In this way He brings the three worlds under His direct control.

The salient point here is that He effortlessly conquers over the three worlds simply by slightly – even to an infinitesimal degree – reflecting His form that churns the heart of the allenchanting Cupid. He achieves this simply by the remote semblance of His intrinsic form, nature and pastimes as the transcendental Cupid. Therefore Śrī Kṛṣṇa's manmathamanmatha form has also been mentioned in the five chapters of Śrīmad-Bhāgavatam that relate the rāsa-līlā pastimes (10.32.2): śākṣān manmatha-manmathaḥ. The purport is that Śrī Kṛṣṇa is so attractive that His beauty crushes into fine powder the pride of Kāmadeva, who bewilders the whole universe. One should understand this fact by means of the example: "cakṣuṣaś cakṣuḥ – Kṛṣṇa is the eye of all eyes." Similarly Śrī Kṛṣṇa is the Cupid of all Cupids. Therefore, although the Supreme Lord is the cause of Kāmadeva in the form of material lust, that Kāmadeva is thoroughly undesirable for the jīvas who are absorbed in lust. In the same way, although the material world is an external part of the Supreme Lord, it is thoroughly undesirable for the sādhaka to conceive of himself as the enjoyer of all the substances in the material world.

TĀTPARYA

When fortunate sādhakas who are free from ulterior motives continually hear the pastimes of Bhagavān from the lips of devotees who are rasika, expert in relishing bhagavad-rasa, an intense greed awakens in their hearts to attain loving service in the wake of the eternal residents of Vraja. The only genuine practitioners of meditative remembrance in the process of rāgānugabhakti are those sādhakas who, in accordance with the good instructions of the rasika devotees, constantly remember the manmatha-manmatha form of Śrī Kṛṣṇa, and His names, beauty, qualities and pastimes in connection with ujjvala-rasa, the transcendental mellow of amorous love. That Śrī Kṛṣṇa, who is always engrossed in His playful antics, is manifest along with His abode in the hearts of the devotees who possess the aforementioned qualification. The sādhaka thus realizes the pastimes of that realm, which triumph in all respects over the sum total of all the opulence and sweetness of the entire material universe.

Verse 43

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; ca yena – by whom; nija-dhāmni – (He who gracefully resides) in His own abode; golokanāmni – named Goloka (which is above all); te te – the respective; prabhāva-nicayāḥ – volumes of power; vihitāḥ – are apportioned; teṣu teṣu – in the respective; devī-maheśa-hari-dhāmasu – abodes of Vaikuṇṭhanātha-Hari, Maheśa Śiva and lastly Durgā-devī; tale – which are situated at the base; tasya – of His abode.

TRANSLATION

Devī-dhāma, the material world, consists of fourteen planetary systems. Above this lies Maheśa-dhāma, above that Hari-dhāma, and above all lies Goloka, the abode of Svayam Bhagavān Śrī Govinda. I worship the original personality Govinda, who regulates the characteristic influence pertaining to each individual abode.

ṬĪKĀ TRANSLATION

Brahmājī has described the glories of Śrī Kṛṣṇa in relation to the material world, and he is now illuminating the glories of Śrī Kṛṣṇa's own abode in this verse beginning goloka nāmni. The locations of the dhāmas – Devī, Maheśa and so on – have been presented in ascending order in this verse. In describing how

each abode, beginning from Devī-dhāma, is situated one above the other, Brahmājī defines the svarūpa of Śrī Kṛṣṇa's own planet, Goloka-dhāma, as existing splendidly in the supermost position. The meaning behind Goloka being the highest of all is that it encompasses all other dhāmas; it is all-pervading.

There is no difference between that Goloka and the Vṛndāvana manifest on the surface of this Earth. The non-different nature of these two has been described earlier. For instance, in the Harivaṁśa it is stated, "The worshipers of Brahman attain Brahmaloka. However, Goloka, the planet of cows, is very rarely attained. Only the sādhaka who is thoroughly determined and sober can reach that abode, which is free from all kinds of calamities. Goloka is not easily accessible for everyone." These two dhāmas have been described as non-different by this and other statements cited previously.

In the expression goloka eva nivasati found in verse 37, the word eva has been used to convey the certainty of the statement "He resides in Goloka." The purport is that Vṛndāvana, which has twelve forests, is completely protected by Śrī Vṛndā-devī. Śrī Vṛndāvana-dhāma is the eternal abode of Śrī Hari, Bhagavān Śrī Kṛṣṇa, whose lotus feet are constantly served by all the prominent demigods, such as Brahmā and Rudra.

The unique distinction of this abode is that it is the place where the God of gods, Gadādhara Śrī Kṛṣṇa, eternally enjoys

His playful pastimes with His beloved gopīs. Many varieties of

pastimes take place there, such as the Setubandha līlā,34 *(34 The Setubandha līlā in Vṛndāvana takes place at Setubandha-kuṇḍa in Kāmyavana. When Śrī Kṛṣṇa claims to have been Rāma in His previous birth, Lalitā-devī challenges Him to prove His bravery by building a bridge of stones with the aid of monkeys. Kṛṣṇa calls the monkeys by His flute and immediately builds a bridge across the kuṇḍa.)* which destroys grievous sins. In each pastime-place, Śrī Kṛṣṇa establishes a valabhī 35 *(35 A valabhī is a wooden pole fixed in the ground for the purpose of certain games.)* and He becomes overjoyed in sporting every day with His friends. He spends eternal time there, in order to

enjoy such pastimes.

A similar description has been given in the Gautamīya-tantra,

wherein Śrī Nārada inquired from Bhagavān, "O Viśāmpati,

maintainer of all living beings, I want to know about Vṛndāvana

with its twelve forests. If I am qualified to hear, kindly explain

this subject to me."

Śrī Bhagavān replied:

idaṁ vṛndāvanaṁ nāma

mama dhāmaiva kevalam

atra ye paśavaḥ pakṣimṛgāḥ

kīṭā narādhamāḥ

nivasanti mayāviṣṭe

mṛtā yānti mamālayam

atra yā gopa-kanyāś ca

nivasanti mamālaye

gopinyas tā mayā nityaṁ

mama sevā-parāyaṇāḥ

pañca-yojanam evāsti
vanaṁ me deha-rūpakam
kālindīyaṁ suṣumnākhyā
paramāmṛta-vāhinī
tejomayam idaṁ ramyam
adṛśyaṁ carma-cakṣuṣā

This Vṛndāvana is exclusively My abode. All who reside here, whether they are birds, animals, worms, insects or the lowest of human beings, attain My eternal abode at the time of death because they are always absorbed in Me. All the daughters of the cowherds attain union with Me and are fully absorbed in My service. This Vṛndāvana, measuring five yojanas, is My body. Kālindī, the flowing current of transcendental nectar, is My suṣumnā nāḍi.36 *(36 Suṣumnā nāḍī: The yoga system gives this name to the prominent channel along the spine, without which one cannot function.)*

All demigods and other types of living entities reside here in a subtle form, and I am the embodiment of all the demigods. I never leave Vṛndāvana, although I appear and disappear from time to time. This dhāma is full of effulgence and charm. It cannot be perceived with the material eyes.

The subject of this unique Vṛndāvana-dhāma, with its eternally existing kadamba trees and other features, has been mentioned in Purāṇas such as the Varāha Purāṇa. The unmanifest Vṛndāvana-dhāma can only be seen by transcendental eyes, or

by the eyes of prema. By such eyes one can also have darśana of Goloka while one is in the earthly Vṛndāvana; this is a special characteristic of the manifestation of Vṛndāvana on this Earth. Therefore it is said, "One can see Gokula in Goloka, and Goloka in Gokula." When Bhagavān Śrī Kṛṣṇa appears in the visible earthly Vṛndāvana along with His associates, that appearance is called avatāra. At that time, so many fascinating pastimes – meeting, separation and meeting again, and all the activities of paramour lovers – are clearly evident in order to nourish the varieties of rasa. Just as those pastimes are present in the earthly manifestation of Vṛndāvana, they are also going on in the manifestation that is beyond this world. An account of this fact can be found by a perusal of the scriptures such as kalpa, tantra, yāmala, saṁhitā and pañcarātra. These special characteristics should be understood from the various śāstras.

For example, it is stated in Śrīmad-Bhāgavatam (10.90.48):

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

Śrī Kṛṣṇa resides in everyone's heart as the Supersoul. (Or: He lives among His own near and dear relatives, the gopas or Yādavas. Or: He is present in the heart of every jīva and He is the shelter of all.) It is only a rumor that He was born from the womb

of Devakī; actually He has no birth. He is served by the best of the Yadu dynasty. (Or: He is the honorable chairman in the assembly of the Yādavas.) Although He can accomplish anything simply by His desire, by the strength of His own arms (or: by the strength of His arms in the form of His associates like Bhīma and Arjuna), He destroys the demons who oppose the principles of religion. He takes away the pain of the endless chain of birth and death from all moving and non-moving living entities. (Or: He takes away the pain of separation that all moving and non-moving living entities in Vraja-purī feel in His absence.) He increases the transcendental desire of all the young gopīs of Vraja-purī (or: of all the ladies of Mathurā-purī, Dvārakā-purī and Vraja-purī) by His smiling lotus face. May that Śrī Kṛṣṇa be ever victorious.

Furthermore, in the Nirvāṇa-khaṇḍa of the Padma Purāṇa, in the conversation between Śrī Bhagavān and Śrī Vyāsa, it is stated:

paśya tvaṁ darśayiṣyāmi...gopa-bālakaiḥ

Bhagavān said, "O Vyāsa, I am bestowing upon you the vision of My original form, which is hidden even from the Vedas. Behold this transcendental form." After seeing Bhagavān's svarūpa, Śrī Vyāsadeva said, "O King, I have seen that Supreme Personality Śrī Kṛṣṇa, whose dark blue complexion resembles a fresh raincloud. He is surrounded by cowherd damsels (gopa-kanyā), and He is laughing with the cowherd boys."

The word kanyā (in the second verse quoted on page 243)

indicates the particular distinction of the gopīs, namely that although they are mature youths, they have not attained womanhood. Or, although they are fully in love with Śrī Kṛṣṇa, they are still innocent girls who have not blossomed into fertility. By saying that they have not attained adulthood, it is to be understood that they are eternal adolescents (nitya-kiśorī). Thus by referring to them as kanyā, the idea that the gopīs are similar to other women has been demolished.

The same conception has been presented in the Fourth Chapter of the Gautamīya-tantra wherein it is stated: "atha vṛndāvanaṁ dhyāyet – then one may meditate on Vṛndāvana." After this there is a description of how to meditate on Vṛndāvana. "The entire cowherd community, including millions of gopakanyās, cows and calves, have descended from Svarga (Golokadhāma) and are beautifying the whole of Vṛndāvana. In that charming forest of Vṛndāvana, thousands upon thousands of gopīs with long eyes like blooming lotuses perform worship (arcana and pūjā) of the guru of the three worlds, Śrī Hari, with the flowers of their bhāvas."

Similarly, in the same scripture, it has been said in relation to the appropriate conduct of all those who aspire to have darśana of Śrī Kṛṣṇa or who have had His darśana:

ahar-niśaṁ japen mantraṁ
mantrī niyata-mānasaḥ

sa paśyati na sandeho

gopa-rūpa-dharaṁ harim

The sādhaka should chant japa of the kṛṣṇa-mantra day and night with constant, single-minded attention. That devotee definitely receives darśana of Śrī Kṛṣṇa in His cowherd boy dress. There is no doubt about it.

Furthermore, it is mentioned elsewhere in the Gautamīyatantra: "vṛndāvane vased dhīmān yāvat kṛṣṇasya darśanam – highly intelligent persons always see Śrī Kṛṣṇa for as long as they reside in Vṛndāvana."

In the section concerning the eighteen-syllable mantra in the Trailokya-sammohana-tantra, it is stated, "Whoever performs the sādhana of this mantra will definitely behold Śrī Kṛṣṇa's cowherd boy form."

Therefore in the Gopāla-tāpanī Upaniṣad (27) one can find the following statement by Brahmājī beginning with tad u hovāca: "My dear child, when I was in the first part of my vast duration of life, I meditated on and offered prayers to Śrī Kṛṣṇa. At that time, when a brāhmī-niśā (4.32 billion years) had passed, He appeared in my heart in His cowherd boy dress."

Although Śrī Kṛṣṇa has been described as the Supreme Controller, the Supreme Brahman, the Supreme Personality and so on, in a few places He has been described as an avatāra of Śrī Kṣīrodakaśāyī Viṣṇu. This kind of description has been given

only because the partial incarnations are within Him. Therefore it is not necessary to elaborate upon this point any further. A detailed exposition has been given in Śrī Kṛṣṇa-sandarbha.

After thus describing the glories of Bhagavān in relation to the material world, Brahmājī is now describing the glories of Bhagavān's own personal abode in this verse 43 beginning goloka nāmni. Śrī Goloka-dhāma exists splendidly above all other planets, but Brahmājī, the grandfather of the material planetary systems, resides in Brahmaloka, which is within Devīdhāma. Consequently, he is describing the glories of Bhagavān existing in the different worlds from bottom to top. This sequence is exactly opposite to the factual order, in which Śrī Goloka is topmost, followed by Vaikuṇṭhaloka, then Maheśaloka, and finally Devīloka. The glories of Bhagavān are manifest in those worlds to varying degrees corresponding to their lower and higher positions. The supermost position and omnipresence of Goloka-dhāma is established everywhere in śāstra. If it is suggested that Śrī Vṛndāvana is situated within Devī-dhāma, one may reply that it cannot be so. Even though Vṛndāvana appears to be situated on the Earth planet, this perception is possible only by the influence of Yogamāyā; factually, Śrī Vṛndāvana-Gokuladhāma is non-different from Śrī Goloka. We have already presented scriptural evidence to show that these two dhāmas are non-different. In the Harivaṁśa (Viṣṇu-parva, chapter 19), the

following account has been given:

gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

O Kṛṣṇa, O Vīra, O calm and steadfast Supreme Person, You are capable of achieving anything. When the planet called Vṛndāvana was distressed, You remembered it and delivered the whole of Gokula, the cows and gopīs from all calamities.

This statement supports the idea that Goloka and Vṛndāvana are non-different. The use of the word eva in the phrase goloka eva nivasati in verse 37 expresses the non-difference of Goloka and Vṛndāvana. This non-difference is indicated by descriptions in the śāstras which state that Śrī Kṛṣṇa eternally resides in the place called Vṛndāvana that is manifest in Bhūloka (planet Earth). For example, in the Ādi-Varāha Purāṇa it is stated: vṛndāvanaṁ dvādaśakaṁ…sevitam.

TĀTPARYA

Śrī Goloka-dhāma exists splendidly above all other worlds. Brahmājī is looking up in the direction of Goloka from his own position in Brahmaloka or Satyaloka, which is within Devīdhāma,

and he is describing the glories of Bhagavān that are present first of all in Devī-dhāma, and above that Maheśa-dhāma and so on. In this material world, which is called Devī-dhāma, there are seven upper planetary systems, namely Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ and Satya, and seven lower planetary systems, namely Atala, Vitala, Sutala, Talātala, Rasātala, Mahātala and Pātāla. Thus there are fourteen planetary systems within Devī-dhāma.

Above Devī-dhāma lies Śiva's abode, in which one part is in darkness and the other part is illuminated. The dark portion is celebrated by the name of Mahākāla-dhāma, and the light portion is renowned by the name of Sadāśivaloka. Hari-dhāma or the Vaikuṇṭhaloka in the spiritual world is situated above that Sadāśivaloka.

Influence (prabhāva) is present in Devī-dhāma as māyā's majestic opulence, and in Śiva-dhāma as the grandeur of time, the aggregate of material elements, and the semblance of a plenary portion of Bhagavān who manifests in the form of Śambhu via the transforming agent of the minuteness aspect of the marginal potency (this is described in detail in verse 45).

However, in Hari-dhāma Vaikuṇṭha there is the influence of transcendental opulence, while the influence of the supreme sweetness that usurps all opulence is wonderfully present in Goloka.

The original personality, Govindadeva, directly or indirectly

ordains all these influences, and regulates them in the various abodes.

Verse 44

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasya – whose; śaktiḥ – potency; durgā – Durgā-devī; iva chāyā – who is like a shadow (of His transcendental potency); bibharti – nurtures; bhuvanāni – all the planetary systems; ca – and; api ceṣṭate – she also acts (thus); yasya icchā-anurūpam – in accordance with His will; ekā – she alone; sādhana – executes; sṛṣṭi-sthiti-pralaya – the duties of creation, sustenance and dissolution.

TRANSLATION

The shadow of the transcendental potency is that great potency who creates, maintains and annihilates the material universe. She is worshiped throughout the world

as Durgā. I worship the original personality, Śrī Govinda, in accordance with whose desire Durgā conducts her every endeavor.

ṬĪKĀ TRANSLATION

In the previous śloka, Brahmājī has described Devī-dhāma, Maheśa-dhāma and Hari-dhāma, as well as Goloka-dhāma, which is situated above all of them. Now the respective shelters of all those dhāmas, that is their presiding deities, are being described in five consecutive ślokas beginning with this present verse 44. The presiding deity of the fourteen planetary systems within the mundane realm is Durgā, of whom the personified Vedas speak as follows:

tvam akaraṇaḥ sva-rāḍ akhila-kāraka-śakti-dharas
tava balim udvahanti samadanty ajayānimiṣāḥ
varṣa-bhujo 'khila-kṣiti-pater iva viśva-sṛjo
vidadhati yatra ye tv adhikṛtā bhavataś cakitāḥ
Śrīmad-Bhāgavatam (10.87.28)

O Prabhu, although You are the independent controller, and have no connection with the material senses, the entire ability of all living beings to function with their working senses is conducted by You. O Śrī Govinda, Master of Goloka, the presiding deities headed by Durgā-devī and Maheśa present all the offerings of their pūjā unto Your illustrious lotus feet, just as the presiding

lords of separate kingdoms accept the gifts presented by their respective subjects and in turn present them to the emperor. As everyone executes their prescribed work in accordance with their respective qualifications out of fear of You, similarly Durgā-devī surrenders the offerings made in her worship to Your lotus feet, although she is the presiding deity of her abode.

TĀTPARYA

The specific attributes of Devī-dhāma have already been described, and now the presiding deity of that abode is being described in the current śloka. The place from which Brahmājī is offering his prayers to the Lord of Goloka is the universe composed of fourteen planetary systems known as Devī-dhāma, and its presiding deity is Durgā, whose ten arms represent the tenfold fruitive activities. She is known as Siṁha-vāhinī, because she rides upon a lion as an expression of her heroic prowess. As the subduer of sins, she is known as Mahiṣāsura-mardinī, because she tramples down the demon Mahiṣa, who is sin personified. She is the mother of two sons, Kārttika and Gaṇeśa, who represent beauty and success, and she is situated in the middle of her associates, Lakṣmī and Sarasvatī, who are, respectively, material opulence and material knowledge personified. In order to subdue sin, she holds twenty kinds of weapons, which comprise the ways of righteousness defined in the Vedas.

Because her beauty is all-devouring time, she is Sarpa-śobhinī, adorned with a serpent. Thus Durgājī is distinguished by possessing all these forms.

The name Durgā means prison. This refers to the confinement of the jīvas born from the marginal potency (taṭastha-śakti) who, due to their aversion to Śrī Kṛṣṇa, are confined within the dungeon of the gross material elements. These bound jīvas are punished by being crushed in the wheel of fruitive activities. Only to fulfill Śrī Govindadeva's desire, Durgā continuously performs this task as the method to purify the living entities who are averse to Him. The living entities turn their attention within when, by good fortune and the influence of the association of enlightened devotees, they give up their indifference to Kṛṣṇa. Then, again in accordance with the desires of Śrī Govinda, Durgā brings about their liberation. Therefore, one should try to attain the genuine, non-deceptive favor of the prison warden Durgā by pleasing her through one's mood of introspection and attentiveness to Bhagavān. One should understand that, if one begs from Devī benedictions such as wealth, followers, sons, family members and freedom from ill health, her kindness in fulfilling such boons is deceptive. Durgā manifests the ten varieties of knowledge (daśa-mahāvidyā) so that the bewildered jīvas in the mundane realm can pursue mundane knowledge.

The living entity is a minute spiritual particle, but due to the

defect of being indifferent to Kṛṣṇa he becomes agitated by the attraction of māyā. As soon as the living entity is thus agitated, Durgā dresses him in a gross material body, which can be compared to a convict's prison clothes. The gross material body is composed of the five gross elements, the five sense-objects and the eleven senses. When the jīva is thus attired, Durgā places him in the cycle of fruitive work, wherein he tastes material experiences such as happiness and distress in heaven and hell. In addition to this gross body, she also endows him with a subtle body composed of mind, intelligence and false ego. When the jīva gives up one gross body, he carries the subtle body with him to the next gross body. The subtle body, composed of ignorant and sinful desires, cannot be discarded until the jīva attains liberation. After ridding himself of the subtle body, the jīva bathes in the Virajā River and goes to Hari-dhāma. Durgā-devī performs all these duties in accordance with Śrī Govinda's desire.

vilajjamānayā yasya
sthātum īkṣa-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

Śrīmad-Bhāgavatam (2.5.13)

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "I" and "mine."

In Śrīmad-Bhāgavatam it is also said that Durgā's relationship is with the jīvas who have turned away from Kṛṣṇa. The Durgādevī who is worshiped in the mundane world is the shadow aspect of Durgā, whereas the Durgā who takes the form of the covering of Śrī Bhagavān's abode in the form of mantra is a pure, spiritual maidservant of Kṛṣṇa, and the shadow aspect of Durgā performs her duties in the mundane world as the servant of the Durgā in the spiritual world. In this connection one may study the commentary on the third verse of Śrī Brahma-saṁhitā.

Verse 45

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who; upaiti – takes on; śambhutām – the state of Śambhu; kāryāt – on account of performing a special duty; yathā tathā – in the same way that; kṣīram – milk; sañjāyate – becomes; dadhi – yogurt; vikāra-viśeṣa-yogāt –

through contact with a transforming agent; asti – is; hi – certainly; na – not; pṛthak – different; tataḥ – than; hetoḥ – its cause (milk).

TRANSLATION

Śrī Govindadeva attains the condition of being Śambhu for the sake of performing a specific function, just as milk is transformed into yogurt by contact with a particular transforming agent, although yogurt is not a different substance, independent of milk, which is its cause. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

The next subject, in ascending order, is Maheśvara Śiva, whose svarūpa is being defined in this verse beginning kṣīraṁ yathā. Just as milk is transformed into yogurt by contact with a transforming agent, Śrī Govinda similarly accepts the form of Śambhu in order to accomplish a specific purpose. The example of yogurt is given in order to convey the idea of cause and effect. Here the transformation aspect of the analogy is not applicable, for this example has not been given to convey the idea of transformation. The reason for this is that Śrī Govindadeva is a reality who cannot be transformed, so it is not possible for Him to undergo any kind of distortion. A wish-fulfilling gem manifests many things according to one's desire, yet its constitutional nature remains untransformed; the desired articles are manifest by the

influence of its inconceivable potency. Similarly, although Bhagavān Śrī Govinda manifests in the form of the instrumental cause Śambhu, His svarūpa remains unchanged.

As stated in śruti:

eko ha vai puruṣo nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ
sa munir bhūtvā samacintayat
tata ete vyajāyanta viśvo hiraṇyagarbho 'gnir
varuṇa-rudrendrās tathā
sa brahmaṇā sṛjati rudreṇa nāśayati ity ādi

Before the creation only the Supreme Person Bhagavān Nārāyaṇa existed. At that time neither Brahmā nor even Śaṅkara was there. Bhagavān, taking the form of a sage, began to contemplate the means for bringing about the creation of the universe, which then took place through Hiraṇyagarbha; Agni, Varuṇa, Rudra, Indra and the other demigods also became manifest. Furthermore, Bhagavān takes the form of Brahmā to create, and the form of Rudra to destroy, but Śrī Hari Himself, who is the intrinsic form of supreme bliss, is completely devoid of the influences of creation and dissolution. He performs the duties of cosmic creation, maintenance and destruction in the forms of the guṇa-avatāras. His quality of being Śambhu occurs by his acceptance of material modes, such as the mode of ignorance.

For example, it is stated in Śrīmad-Bhāgavatam (10.88.5):

harir hi nirguṇaḥ sākṣāt

puruṣaḥ prakṛteḥ paraḥ

śiva-śakti-yutaḥ śaśvat

tri-liṅgo guṇa-samvṛtaḥ

Śrī Hari, who is transcendental to material nature and free from mundane qualities, is directly the Supreme Personality of Godhead. However, Śiva is simultaneously possessed of three types of false ego, namely goodness, passion and ignorance, and he is always connected with the illusory potency. Therefore, a jīva can only become transcendental to the material modes by the performance of śrī hari-bhajana.

To further clarify this point, this verse 45 specifically states vikāra-viśeṣa-yogāt. Śiva is fully in contact with the external illusory potency, which is subject to transformation. For this reason śiva-tattva is sometimes described as being different from Śrī Hari, and sometimes as being non-different. To resolve the difference between them, it is stated herein that Śiva is not an independent controller or cause separate from the cause of all causes, Śrī Hari. His dominion or aspect as controller is subordinate to the dominion of the Absolute Truth, Śrī Hari.

As it is stated in the Ṛg Veda, "Thus, hereafter it should be known that the one Nārāyaṇa is indeed eternal. Brahmā is Nārāyaṇa, Śiva is Nārāyaṇa, Indra is Nārāyaṇa, time is Nārāyaṇa and the ten directions are also Nārāyaṇa. Nārāyaṇa is below, Nārāyaṇa is above, Nārāyaṇa is within, Nārāyaṇa is without and

whatever exists in this universe is also nothing but Nārāyaṇa.”
In the Second Canto of Śrīmad-Bhāgavatam Brahmājī has stated, “I create by the inspiration of Bhagavān, Śrī Śiva also destroys in subordination to Him, and Śrī Hari Himself, equipped with His three potencies, also performs the function of maintenance through the agency of His puruṣa-avatāras.” In this way Bhagavān accomplishes the creation, destruction and maintenance of the universes through His three potencies, namely goodness, passion and ignorance.

TĀTPARYA

The current verse beginning kṣīraṁ yathā is an analysis of the svarūpa of Śambhu, the previously mentioned presiding deity of Maheśa-dhāma. Actually Śambhu is not a separate lord, independent of Śrī Kṛṣṇa, and those who think that he is are offensive to Bhagavān. Śambhu's status as a lord is subordinate to and dependent upon Śrī Govinda's overlordship. Thus they are factually non-different realities. The example of that non-difference is that as milk is transformed into yogurt by contact with a specific transforming agent, similarly by union with a special transforming agent, the Supreme Lord takes on a separate form, which is dependent on Him; this separate form has no independence.
In this case, the special transforming agent is constituted of a

mixture of māyā's aspect of the mode of ignorance, the nonplenitude or minuteness aspect of the marginal potency, and a slight degree of the combined knowledge (saṁvit) and bliss (hlādinī) aspects of the transcendental potency. The effulgent subordinate controller in the form of Śambhu liṅga, being united with this special transforming agent, is constitutionally the semblance of an expansion of the Supreme Godhead. He is the Sadāśiva from whom Rudradeva is manifest. Śrī Govinda is manifest in the form of Śambhu as guṇa-avatāra, in order to arrange the ingredient materials for creation, to annihilate certain asuras for the purpose of universal maintenance, and to execute all functions of destruction. This Śambhu is a separated expansion imbued with the mood of a plenary expansion, and he is also known as kāla-puruṣa, the personified time factor. In this regard a body of evidence has been cited in Śrīla Jīva Gosvāmī's commentary.

In Śrīmad-Bhāgavatam (12.13.16) it is stated: "vaisnavānāṁ yathā śambhuḥ – of all Vaiṣṇavas, Śambhu is the greatest." The purport of such statements is that Śambhu meets together with Durgā-devī and performs his function through his own timepotency in accordance with Śrī Govinda's desire. Many śāstras headed by the tantras give instruction to follow the principles of righteous conduct in accordance with the level of eligibility of the respective jīvas. These principles are compared to a ladder

with steps that eventually lead to the attainment of bhakti.
Furthermore, in accord with Govinda's desire, Śambhu maintains and protects pure devotional service by preaching Māyāvāda philosophy and imaginary supplementary scriptures (āgamas).37 *(37 How did Śambhu in the form of Ācārya Śaṅkara protect pure bhakti by preaching Māyāvāda philosophy, which is opposed to bhakti ? By propagating the Māyāvāda doctrine, Śaṅkarācārya supplanted voidism and re-established a system which accepts the authority of the Vedas. Also, by focusing the living entities who are not inclined toward bhakti on the concept of "I am God," he turned them away from deep-seated envy of Vaiṣṇavas.)*
The fifty qualities of the jīvas are present in abundance in Śambhu, and five more great qualities not attainable by ordinary living entities are partially manifest in him. Thus, one cannot say that Śambhu is a jīva. Although his nature is that of a separated expansion, he is still a lord and controller (iśvara).

Verse 46

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

dīpa-arciḥ eva hi – just as the flame of a lamp; abhyupetya – having been brought; daśā-antaram – to another lamp; dīpāyate – causes illumination; vivṛta – which is displayed; samāna-dharmā – in the same nature; hetu – as the original lamp; aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ vibhāti – who illuminates; viṣṇutayā – through His Viṣṇu expansions; tādṛk eva hi – in exactly the same way.

TRANSLATION

I worship the original personality, Śrī Govinda. Just as when the flame of one lamp is transmitted to another lamp, the second lamp illuminates in the same manner as the original flame, although it exists separately, so does Govinda accept the form of Mahā-Viṣṇu reclining on the Causal Ocean. That Mahā-Viṣṇu is the source of all the Viṣṇu expansions and incarnations in this world.

ṬĪKĀ TRANSLATION

Following the sequence given in verse 43, after the discussion of the guṇa-avatāra Maheśa, in order to further clarify the unique svarūpa of Śrī Hari, this śloka beginning dīpārcir eva is spoken to describe the position of the guṇa-avatāra Śrī Viṣṇu.

As one lamp can be used to light many other lamps, which can all shine in the same way as the original lamp, similarly

Kāraṇodakaśāyī Mahā-Viṣṇu is the portion of a portion of Śrī Govinda; Garbhodakaśāyī Viṣṇu is an expansion of Mahā-Viṣṇu; and Kṣīrodakaśāyī Viṣṇu is in turn an expansion of Garbhodakaśāyī Viṣṇu. Although the light emanating from a large lamp is transmitted to a succession of lamps via a small flame, the lights are all as pure and bright as that of the original one. From the point of view of light, they are all equal. However, since the pastime of Śambhu is to be the presiding deity of the mode of ignorance, he can be compared to the flame in a sooty lamp that is filled with smoke, rather than a flame from a cleanly burning lamp. Thus, he is not of the same nature as Śrī Govinda. Mahā-Viṣṇu is a specific expansion of an expansion of Śrī Govinda. This will be discussed elaborately in the coming verses.

TĀTPARYA

In the verse under discussion, the presiding deity of Hari-dhāma, who is named variously as Hari, Nārāyaṇa, Viṣṇu, etc., is being described as a plenary expansion. The Lord of Vaikuṇṭha, Śrī Nārāyaṇa, is the pastime form of Śrī Kṛṣṇa. His expansion is the first of the puruṣa-avatāras, Kāraṇodakaśāyī Mahā-Viṣṇu, who in turn expands as the second puruṣa-avatāra, Garbhodakaśāyī Viṣṇu, who further expands as the third puruṣa-avatāra, Kṣīrodakaśāyī Viṣṇu. The word "Viṣṇu" indicates "He who is known by His all-pervasiveness, which extends across all situations

and conditions.” Although He descends to the mundane universe, he remains omnipresent and in every way transcendental to the influence of the illusory potency. In this verse the nature of pastime expansions is being described by defining the nature of Kṣīrodakaśāyī Viṣṇu. Viṣṇu-tattva, the presiding deity of the material mode of goodness, is distinguished from śambhutattva by the latter’s intermingling with the qualities of māyā.
The purport is that Viṣṇu also possesses Śrī Govinda’s intrinsic nature. Both have the quality of having a purely transcendental svarūpa. Because Viṣṇu is manifest from Śrī Govinda, He has the same constitutional nature as Śrī Govinda, that is to say, viṣṇutattva is completely pure and transcendental to māyā. The mundane mode of goodness present in the material energy composed of the three material modes is mixed with passion and ignorance; thus it is called impure goodness.
Brahmā is endowed with the potency of a personal expansion, but is a separated expansion mixed with the mode of passion, while Śambhu, who also has the potency of a personal expansion, is a separated expansion mixed with the material mode of ignorance. Since both principles are separated expansions mixed with the material modes of passion and ignorance respectiveḷy, they are extremely unconscious, or insentient. For this reason, they have been cast very far away from the original form (svayaṁ-rūpa), and from the expanded forms of the Divinity

(tad-ekātma-rūpa). However, although Viṣṇu, the presiding deity of the material mode of goodness, is situated within the material mode of goodness, He is an expansion of Śrī Kṛṣṇa whose nature is in unalloyed pure goodness, and He is also situated in unalloyed pure goodness beyond the qualities of māyā. Therefore Viṣṇu, being fully the Supreme Controller and a pastime expansion, is not in contact with māyā; rather, He is the Lord of māyā. Viṣṇu is aware that he is Śrī Govinda's personal expansion. Śrī Govinda's complete opulence, which consists of sixty qualities, is fully displayed in His pastime form, Śrī Nārāyaṇa. Brahmā and Śiva are mixed with the modes of material nature, and thus they are not unalloyed principles like Viṣṇu, although they are presiding deities of the material modes. Śrī Nārāyaṇa appears in the form of Kāraṇodakaśāyī Mahā-Viṣṇu, Mahā-Viṣṇu appears in the form of Garbhodakaśāyī, who in turn appears as Kṣīrodakaśāyī. Such appearances are examples of Viṣṇu's all-pervading nature. One whose individual svarūpa is manifest everywhere is called cariṣṇu. Viṣṇu is the only supreme controller; apart from Him the two other presiding deities of the material modes, as well as all of the demigods, are principles of subordinate authority. Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, as well as the personal expansions such as Rāma, are manifest from Mahā-Viṣṇu, who is also a pastime form. Śrī Govinda is likened to the original great flame from whom the pastime expansion

Kāraṇodakaśāyī Mahā-Viṣṇu is expanded. All personal expansions are likened to separately situated flames transmitted from the original. All such personal expansions shine brilliantly and forever through the agency of Śrī Govinda's transcendental potency.

Verse 47

yaḥ kāraṇārṇava-jale bhajati sma yoganidrām
ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who; bhajati sma – enjoys; yoga-nidrām – mystic slumber (of His personal intrinsic potency); jale – in the water; kāraṇa-arṇava – of the Causal Ocean; sa-roma-kūpaḥ – within His hair follicles; ananta-jagad-aṇḍa – (are) the limitless universes; avalambya – reposing upon; parām – the most excellent; sva-mūrtim – His own personal form (His expansion named Ananta); ādhāra-śaktim – who is the embodiment of His allaccommodating potency.

TRANSLATION

I worship that original personality, Śrī Govinda. Having assumed His own most excellent form, Śeṣa, the embodiment of the all-accommodating potency, He enjoys mystic slumber while reclining in the Causal Ocean with innumerable universes within every hair-pore of His skin.

ṬĪKĀ TRANSLATION

Now the principle of Kāraṇodakaśāyī Viṣṇu is being described. Unlimited millions of universes are situated in each of the hairpores of His skin; when He exhales, countless universes are released, and they enter into Him again along with His inhalation. This Mahā-Viṣṇu rests within the causal water. The word sa, meaning "with," in the phrase sa-roma-kūpaḥ is an exception to grammatical formulae, and is thus considered to be acceptable due to its use by authoritative ṛṣis. Bhagavān Śeṣa (Anantadeva) is His own great personal form imbued with His all-accommodating potency. Reposing upon Śeṣa, who takes the form of His bed, the Lord enjoys with Yogamāyā.

TĀTPARYA

In this verse the tattva of Anantadeva, taking the form of Mahā-Viṣṇu's bed, is described. Anantadeva is the bed on which Mahā-Viṣṇu reposes. This avatāra of Bhagavān named Śeṣa is in the category of a servant of Śrī Kṛṣṇa.

Verse 48

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

atha – thereafter; aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasya – whose; kalā-viśeśaḥ – special plenary portion; saḥ mahān viṣṇuḥ – (is) Mahā-Viṣṇu; jagad-aṇḍa-nāthāḥ – the lords of the material universes, Brahmā, Viṣṇu and Śiva; avalambya – taking shelter (of Him); loma-bila-jāḥ – become manifest within His hair-pores; jīvanti – they live; iha – in their respective universes; yasya eka-niśvasita-kālam – for the time-period of His one breath.

TRANSLATION

The lords of the universes, such as Brahmā, who emanate from the hair-pores of Mahā-Viṣṇu's skin, remain alive only for the duration of His one exhalation. I worship the original personality, Śrī Govinda, of whom Mahā-Viṣṇu is a portion of a portion.

ṬĪKĀ TRANSLATION

Mahā-Viṣṇu, who has been mentioned in the discussion of avatāras, is Śrī Govinda's avatāra, and is a portion of a plenary portion of His plenary portion. He is the protector of all the universes, and although He assists Garbhodakaśāyī Viṣṇu in the form of Mahā-Brahmā, or Hiraṇyagarbha Prajāpati, 38 *(38 Hiraṇyagarbha Prajāpati is the manifestation of Viṣṇu who is the original form of all Brahmās, and from whom the four-headed Brahmā is manifest. Hiraṇyagarbha is also known as Mahā-Brahmā, as described here.)* Mahā-Viṣṇu is non-different from Garbhodakaśāyī Viṣṇu. His intrinsic nature is being defined in this verse. Headed by Brahmā, countless masters of the individual universes become manifest from the hairpores of Mahā-Viṣṇu's skin, and remain alive only for the duration of one of His breaths. The purport is that Viṣṇu the maintainer, Brahmā the creator and Śiva the destroyer are manifest within this universe, and they remain situated in their respective jurisdictions of authority, absorbed in their prescribed duties. After that, they again enter Mahā-Viṣṇu at the time of His inhalation. That Mahā-Viṣṇu is a portion of a plenary portion of Śrī Govinda's plenary portion.

TĀTPARYA

The immense majestic opulence of viṣṇu-tattva has been illustrated in this verse.

Verse 49

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ

svīyaṁ kiyat prakaṭayaty api tadvad atra

brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yathā – just as; bhāsvān – the sun; prakaṭayati – manifests; kiyat – a certain portion; svīyam – of his own; tejaḥ – potency; aśma-śakaleṣu nijeṣu – within its own gem-stones (which are celebrated by the sun's names such as sūrya-kānta, and enacts his duty of heating the worlds); tadvad atra – similarly in the business of creation within this universe, etc.; api – also; eṣaḥ brahmā – Lord Brahmā; yaḥ – who; jagad-aṇḍa-vidhāna-kartā – (is) the director of the universe (who is empowered by Govinda).

TRANSLATION

Just as the sun manifests his potency to a minute degree within jewels such as sūrya-kānta, and invests them with the power to burn, similarly Śrī Govinda also infuses His creative potency within the secondary creator of the universe, Brahmā. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

The demigods and demigoddesses are all under Śrī Kṛṣṇa's shelter; they are not independent. To illustrate this, the nature of Brahmā is being defined. It is established in this verse that Brahmā is an extremely pious living entity, and is thus categorically distinct from bhagavat-tattva. In the same way that the sun manifests some portion of its energy within gems such as sūryakānta and invests them with the power to burn, similarly Bhagavān bestows a minute degree of His creative potency upon Brahmā, the secondary universal creator, and causes the creation of the universe through his agency.

In this verse the word api indicates the functional aspect of the heating potency of the jewel. This heating potency does not belong to the jewel, because a jewel cannot reduce anything to ashes by itself; it can only burn up other things when a minute portion of the sun's rays has entered into it. Similarly, Bhagavān's potency becomes manifest within the jīva-tattva Brahmā, who becomes the agent for accomplishing the creation. Just as the function of burning belongs to the sun, similarly the function of creation belongs to Bhagavān; Brahmā is only an instrument in the matter. Bhagavān manifests His potency in a qualified jīva, and causes the creation to be accomplished through him.

Sometimes Bhagavān Himself becomes Brahmā, the creator within an individual universe. Alternatively, He performs the duties of creation and so on as Mahā-Brahmā, Hiraṇyagarbha. By

inference it should also be accepted that He also becomes MahāŚiva; that is, Bhagavān sometimes takes the form of Mahā-Śiva and performs the duties of destruction Himself. Therefore, the ultimate performer of the universal creation, maintenance and destruction is Govinda Himself.

Although Māyā-devī Durgā is Kāraṇodakaśāyī Viṣṇu's potency of cause and effect, and Brahmā, Kṣīrodakaśāyī Viṣṇu and so on are avatāras of Garbhodakaśāyī Viṣṇu, still Bhagavān Śrī Kṛṣṇa is the original source of all the avatāras. He is the shelter for all, and all others are His dependents. Similarly, the forthcoming verses will also describe those who are beings under His shelter.

TĀTPARYA

There are two kinds of Brahmā. In some kalpas, Bhagavān empowers a worthy living entity with His potency, and that jīva performs the duty of Brahmā. Occasionally, in some kalpas when there is no suitable jīva and the Brahmā of the previous kalpa has become liberated, Śrī Kṛṣṇa manifests Brahmā, the avatāra of the material mode of passion, by a portion of His potency. Brahmā is superior to all of the ordinary living entities in terms of tattva, but it cannot be said that he is directly the Supreme Lord. Furthermore, it should be kept in mind that Śambhu, who has already been discussed, possesses the qualities of īśvara to a greater extent than Brahmā. The basic meaning is that the fifty

qualities present in the jīvas are present to a greater extent in Brahmā, along with five other qualities that are partially present in Brahmā but absent from the jīvas. However, those fifty qualities and the five further qualities are present to an even greater extent in Śambhu.

Verse 50

yat-pāda-pallava-yugaṁ vinidhāya kumbhadvandve
praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; vinidhāya – by placing; yat-pāda-pallava-yugam – His two delicate lotus feet; kumbha-dvandve – upon the pair of cranial mounds on his elephant head; praṇāma-samaye – at the time of offering obeisances; saḥ gaṇaadhirājaḥ – that chief among the demigods; vihantum alam – is able to remove easily; vighnān – the obstacles (on the path of devotion); asya jagat-trayasya – of the three worlds.

TRANSLATION

In order to obtain the power required to remove all the obstacles within the three worlds, Gaṇeśa, the bestower of success, always holds the divine lotus feet of Śrī Govinda upon the pair of cranial mounds protruding from his elephant head. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

Most people consider Gaṇeśajī to be an original and independent lord, and they therefore worship him at the beginning of any undertaking for the removal of the mundane obstacles that impede their respective endeavors. This verse beginning with yat-pāda-pallava is being presented to resolve the issue of whether Gaṇeśa should be worshiped as the original Personality or not. Gaṇeśajī is the monarch of the populace, and he always holds Śrī Govinda's lotus feet upon the cranial mounds on his elephant head so that he can obtain the power to remove all obstacles within the realm of birth and death. Thus it is by Govinda's mercy that Gaṇeśajī bestows all success and removes the obstacles impeding those who bow down to him. Actually, Śrī Govinda is the original bestower of perfections and the remover of obstacles. As He alone is the original shelter of the universe, intelligent men take exclusive shelter of Him. Moreover, to reinforce this conclusion, the following example

is being presented from the conversation between Kapiladeva and Devahūti in Śrīmad-Bhāgavatam. Bhagavān Kapiladeva said:

yat-pāda-niḥsṛta-sarit-pravarodakena
tīrthena mūrdhy-adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam

Śrīmad-Bhāgavatam (3.28.22)

Śivajī attained his intrinsic quality of auspiciousness by holding upon his head the pure water of the exalted river Bhāgavatī Gaṅgā, who springs from the foot-wash of Śrī Govinda. If one simply meditates upon those lotus feet, they vanquish all the inebrieties of his heart, just as a thunderbolt hurled at a mountain smashes it into tiny fragments. Therefore one should meditate incessantly upon the divine lotus feet of Bhagavān.

In conclusion, it may be said that all kinds of abilities and powers are attained by the mercy of His lotus feet, and without that mercy, everything becomes useless. Thus one should meditate upon Bhagavān Śrī Hari, who is all-auspicious.

TĀTPARYA

Śrī Gaṇeśa is a special authority, who is empowered by Bhagavān to perform the duty of destroying the obstacles on the path of progress for the entire universe. He is certainly the object

of worship for people possessed of the appropriate eligibility. Moreover, among all the demigods he is counted as one of the five worshipable forms of Brahman with attributes (saguṇabrahma). Gaṇeśa is a demigod who has been empowered with authority by Bhagavān. All of his glories are manifest only by Śrī Govinda's mercy.

Verse 51

agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasmāt – from whom; jagat-trayāṇi – the three worlds (heavenly, middle and hellish planets); iti – which are composed of; agniḥ – fire; mahī – earth; gaganam – space; ambu – water; marut – air; diśaḥ – the (ten) directions; kālaḥ – time; tathā – as well as; ātma-manasī ca – soul and mind; bhavanti – emanate; vibhavanti – are maintained; yam – (and) into whom; viśanti – they enter.

TRANSLATION

The three worlds have been created from nine elements, namely earth, water, fire, air, space, the directions, time, the mind and soul. I worship the original personality, Śrī Govinda, from whom the elements have originated, in whom they are situated after their manifestation, and into whom they enter at the time of the cosmic annihilation.

ṬĪKĀ TRANSLATION

Everything is clear.

TĀTPARYA

The entire universe is composed of nothing but the five gross elements – earth, water, fire, air and space – plus the directions, time, the jīvātmā, and the mental principle allied with the conditioned soul's subtle body, which consists of mind, intelligence and false ego. Those following the path of fruitive activities offer sacrificial oblations into the fire. Such materialistic jīvas do not know anything more than the perceptible world of these nine essential realities. The jñānīs engaged in the cultivation of dry impersonal knowedge are searching for the self in the form of the state of self-satisfaction, and the living entity is himself that ātmā. The sāṅkhya philosophical system calls this world prakṛti and says that the ātmā or self is situated within it. In other words, the principles defined by all kinds of philosophers are included

within the nine tattvas. Thus, Śrī Govinda is exclusively the original cause and repose of the creation, maintenance and annihilation of the sum total of these tattvas.

Verse 52

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; eṣaḥ savitā – Sūryadeva (the sungod); yat-cakṣuḥ – who functions as His eye (in other words he illuminates the entire universe, thereby providing the power of sight); rājā – (is) the king; sakala-grahānām – of all the planets; samasta-sura-mūrtiḥ – regulator of all the demigods; aśeṣa-tejaḥ – possessed of limitless potency; yasya ājñayā – on account of Govinda's order; bhramati – he travels; sambhṛta – sustaining; kāla-cakraḥ – the wheel of time.

TRANSLATION

Sūryadeva, the predominating deity of the sun, is the king

of all the planets, and is likened to the eye of this world. I worship the original personality, Śrī Govinda, upon whose order the sun travels in his regular orbit, having mounted the wheel of time.

ṬĪKĀ TRANSLATION

Some people say that Sūryadeva is the controller of all, and the original person. The actual nature of the sun-god is being analyzed in this śloka beginning yac-cakṣuḥ, in order to resolve this misconception. Factually, he is the king of all the planets, full of infinite effulgence, and he acts as the eye of the universe. He is a demigod who has been invested with special authority by Śrī Govinda; he is not an independent or separate god. Indeed, it is in accordance with Śrī Govinda's order that he mounts the wheel of time and always remains dedicated to his service. This has also been described in Bhagavad-gītā (15.12):

yad-āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac-candramasi yac-cāgnau
tat-tejo viddhi māmakam

All the power in the sun that illuminates the whole universe is certainly only My power, and so is the power of the moon and of fire.

Similarly, in the śruti we find: "bhīṣāsmād vātaḥ parvate bhīṣodeti sūryaḥ – the wind blows out of fear of Me, and the sun

shines out of fear of Me.” Furthermore, it is stated in Śrīmad-Bhāgavatam (3.25.42):

mad-bhayād vāti vāto ’yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

The wind blows out of fear of Me, the sun shines out of fear of Me, Indra sends the rain out of fear of Me, fire incinerates out of fear of Me, and death continuously traverses back and forth throughout the world out of fear of Me.

The commentary on this verse explains Śrī Bhagavān’s words as follows: “If any of them inflict any kind of difficulty whatsoever upon My devotee, I do not delay in withdrawing their authority.”

na tatra sūryo bhāti na candra-tārakaṁ
nemo vidyuto bhānti kuto ’yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti

Katha Upaniṣad (2.2.15)

Although the sun, moon, stars, lightning and fire illuminate everything, they cannot illuminate Bhagavān or His abode.

Descriptions such as this verse 52 of Brahma-saṁhitā, defining Sūrya as the eye of the universal form, are found in many places throughout the Vedas.

TĀTPARYA

Many followers of the Vedas worship Sūryadeva and consider him to be Brahman. Sūryadeva has also been included among the five demigods who are worshiped according to the system of pañcopāsanā. Some people consider heat to be the original cause, and believe Sūryadeva to be the original personality, because he is the foundation of all heat and therefore the cause of the universe. Whatever opinion they may hold, the fact is that the sun is the presiding deity of only one solar system, empowered with the aggregate of all the material heat therein.
Therefore, he is one demigod among the delegated authorities of the mundane world. He always remains absorbed in his service according to the order of Śrī Govinda.

Verse 53

dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam

govindam – original Supreme Person, Śrī Govinda; yat-datta-mātravibhava – who merely by His power of endowment; prakaṭaprabhāvāḥ – are manifest the respective potencies; dharmaḥ – of pious activities i.e. varṇa- and āśrama-dharmas as described in the Vedas; atha – and; pāpa-nicayaḥ – the multitude of sins; śrutayaḥ – the Ṛg, Sāma, Yajur and Atharva Vedas, as well as the Upaniṣads, which are the crest-jewels of the Vedas; tapāṁsi – the various austerities; ca jīvāḥ – and the living beings; brahmā-ādi – beginning from the great Brahmā; avadhayaḥ – down to; kīṭa-pataga – the insignificant birds and insects.

TRANSLATION

I worship that original personality, Śrī Govinda, whose power of endowment alone manifests the respective potencies in the principles of religious conduct, sinful activities, the Vedas, various austerities and all living entities from Brahmā down to the most insignificant insect.

ṬĪKĀ TRANSLATION

What remains to be said on this topic? In this world of repeated birth and death, there are so many forms of religious conduct and sinful activities, as well as all the various living beings. All of these manifest their own potency or prowess, which are all bestowed by Bhagavān alone. Otherwise they have not the slightest independent capacity to show their own potency. It is

also stated in Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo

mattaḥ sarvaṁ pravartate

I am the source from which everything emanates, and I am also the inspiration for all things.

TĀTPARYA

The principles of religious conduct (dharma) are those which have been prescribed in the Vedas as proper conduct for the welfare of human society. The twenty dharma-śāstras describe varṇa-dharma and āśrama-dharma. Varṇa-dharma means religious duties prescribed according to the various natures of priests and intellectuals (brāhmaṇas), warriors and administrators (kṣatriyas), farmers, traders and merchants (vaiśyas), and artisans and workers (śūdras). Āśrama-dharma means the duties that are suitable for the respective spiritual orders (āśramas) of those living as celibate students (brahmacārīs), householders (gṛhasthas), retired ascetics (vānaprasthas) and renounced mendicants (sannyasīs). These two forms of dharma (according to varṇa and āśrama) alone have been ascertained to be proper conduct for those in the human form of life. Adharma (irreligion), as indicated by the words pāpa-nicayaḥ, refers to all the various types of sin, including ignorance, which is the root of sin; sinful desires; the five heinous sins;39 *(39 According to Manu-smṛti, the five heinous sins (mahā-pātaka) are killing a brāhmaṇa, drinking liquor, stealing,*

committing adultery with the wife of one's guru, and associating with those who engage in such great sins.) serious crimes such as murder, rape, adultery, robbery and so on; and all other forms of illicit behavior. One should understand śrutayaḥ to mean the Ṛg, Sāma, Yajur and Atharva Vedas, along with the Upaniṣads, which are considered the head of the body of śruti. The word tapāṁsi refers to the many various types of difficult practices that are characteristically meant for dharma, religious progress. Many instructions have been written in the dharma-śāstras regarding such troublesome and painful practice. In many places the process of "five fires"40 *(40 In the austerity known as pañca-tapa, or "five fires," one sits in the midst of four fires during summer, with the blazing sun overhead counted as the fifth fire.)* and other great austerities and penances are described. The eightfold yoga process and the pursuit of impersonal spiritual realization are included within the category of austerities. The word jīvāḥ refers to all the conditioned souls who are bound within this world on the wheel of fruitive activities. The conditioned souls wander throughout 8,400,000 species of life. There are so many varieties of life such as demigods, demons, rākṣasas, human beings, nāgas, kinnaras and gandharvas. The soul takes on bodies in unlimited forms of life from Brahmā down to the most insignificant insect. As the jīvas wander through various species on the wheel of karma, they attain the various powers that are specific to each life-form. Some species exhibit great strength, while others possess uncommon intelligence and so on. But these specific powers are not manifest of their own accord. Śrī Govindadeva bestows His

own power or prowess upon the various forms of life, and therefore they each manifest varying degrees of Govinda's potency or prowess.

Verse 54

yas tv indragopam athavendram aho
sva-karmabandhānurūpa-
phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who (in a disinterested manner); ātanoti – makes; indragopam – the insignificant red insect named indragopa; athavā – as well as; indram – Indra, the king of the administrative demigods; phala-bhājanam – the recipient of the fruits; anurūpa-bandha – in accordance with the bondage; svakarma – generated by their respective activities; kintu ca – however; aho – Oh how astonishing!; bhakti-bhājām – for those dedicated in śuddha-bhakti; nirdahati – He utterly consumes, i.e. nullifies; karmāṇi – the results generated from their activities performed in all of their

previous lives.

TRANSLATION

Śrī Govinda impartially bestows the fruits of reaction upon all living entities who are wandering on the path of karma, from the insignificant indragopa insect to Indradeva, the monarch of the demigods, according to the bondage accrued from their respective individual actions. However, it is wonderful that He completely burns to the roots the karma of those who are devoted to Him. I worship that original personality, Śrī Govinda.

ṬĪKĀ TRANSLATION

As the fully independent controller of all controllers, Bhagavān Śrī Kṛṣṇa does whatever He considers to be appropriate, and no one can oppose Him even in the slightest way. Just as a cloud gives rain impartially, He is equally disposed to all. In keeping with this principle, Śrī Kṛṣṇa is also the impartial bestower of the fruits of action. From the tiny red indragopa insect that appears during the rainy season, up to Indra, the king of heaven, Śrī Kṛṣṇa bestows good and bad results upon everyone according to their good and bad activities. However, He burns down to the roots the karma, the fruits of karma, the desire for karma and even the ignorance of His exclusively one-pointed devotees who are attentively engaged in bhakti. This favoritism that He shows

to His devotees is utterly astonishing.

The profound implication of saying that Śrī Kṛṣṇa regards everyone equally like a cloud is as follows. Just as a cloud rains down water in one place and not another, or rains down more in one place and less in another, and just as no one can control the rainfall, similarly, although Bhagavān sees everyone equally, He is totally independent in the matter of punishing or showing favor to anyone. This particular quality of Bhagavān is described in this verse beginning yas tv indragopam.

For example Svayam Bhagavān has said in Bhagavad-gītā (9.29):

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

I am equally disposed to all living entities. No one is My enemy and no one is My friend. However, I consider those who render service to Me with devotion to be Mine, and I am theirs.

It is also stated in Bhagavad-gītā (9.22): "ananyāś cintayanto mām – I personally carry the necessities of My unalloyed devotees who are exclusively engaged in My service, and I always protect them."

Someone may say, "Bhagavān delivers His own devotees from material existence and bestows upon them the loving service of His lotus feet, but He never does this for the non-devotees, so He

must be guilty of partiality arising from attachment and aversion." However, such partiality can never be found in Bhagavān merely because He is extremely caring and affectionate to His devotees (bhakta-vatsala). Being so kind to His devotees is one of His unique characteristics, and this quality is His ornament. There is no fault or partiality on His side.

For example, it is described in Śrīmad-Bhāgavatam (8.16.24): tathāpi bhaktaṁ bhajate maheśvaraḥ. Although all living entities have come from Bhagavān and Bhagavān is equally disposed to all of them, still He shows a special favoritism toward His devotees. Just as the devotee remains constantly attached to Bhagavān, so Bhagavān also remains constantly attached to His devotee. Just as the devotee binds Bhagavān with the rope of prema and keeps Him bound within his heart, similarly Bhagavān binds His devotees with the ropes of His sweet qualities.

visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

Śrīmad-Bhāgavatam (11.2.55)

If someone calls the name of Śrī Hari even accidentally, He never leaves their heart, but destroys the heaps of sins residing there. One who binds Śrī Hari's lotus feet in his heart with the ropes of intimate love (praṇaya) is known as the topmost devotee.

It has also been stated in the Ādi Purāṇa:

asmākaṁ guravo bhaktā

bhaktānāṁ guravo vayam

mad-bhaktā yatra gacchanti

tatra gacchāmi pārthiva

O King, the devotees are My gurus, and I am their guru. I go wherever My devotees go.

This conclusion is also supported by the following statement from Śrīmad-Bhāgavatam (1.16.16):

sārathya-pāraṣada-sevana-sakhya-dautyavīrāsanānugamana-

stavana-praṇāmān

snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor

bhaktiṁ karoti nṛ-patiś caraṇāravinde

That Śrī Kṛṣṇa, to whom all the living beings in the universe offer praṇāma, would sometimes become a chariot driver for his dear devotees, the Paṇḍavas, and sometimes He would become the chairman of their council. He was their servant and friend. Sometimes He would take up a sword in His hand and guard their door at night like a doorkeeper. Following behind them, praying and offering His obeisances, Śrī Kṛṣṇa showed His qualities of loving affection for His devotees in such a way that when Mahārāja Parīkṣit heard all this in the form of songs from the mouths of the royal court bards, bhakti that was full of intense pangs of separation from the lotus feet of Śrī Kṛṣṇa awakened in

his heart.

Similarly Akrūrajī said:

na tasya kaścid dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
tathāpi bhaktān bhajate yathā tathā
sura-drumo yadvad upāśrito 'rtha-daḥ

Śrīmad-Bhāgavatam (10.38.22)

Although no one is eligible to be Śrī Kṛṣṇa's dear bosom friend, His undesirable enemy, or the object of His neglect, still, just as one attains whatever one prays for from a desire-tree, in the same way one attains a particular fruit from Śrī Kṛṣṇa corresponding to one's bhajana.

Only those who take shelter of a kalpa-vṛkṣa, desire-tree, attain the benefit bestowed by it, not others. This is not partiality on the part of the desire-tree. Similarly, although there is a difference in the results attained by those who take shelter of Bhagavān and those who do not, this cannot be considered partiality. Furthermore, the speciality of Bhagavān is even greater than that of a desire-tree. For example, a desire-tree never becomes subordinate to one who takes its shelter, but Bhagavān becomes subordinate to His unconditionally surrendered devotees.

Bhagavān is impartial in all cases. This is illustrated by the following statements from Śrīmad-Bhāgavatam (6.17.22–23):

na tasya kaścid dayitaḥ pratīpo
na jñāti-bandhur na paro na ca svaḥ
samasya sarvatra nirañjanasya
sukhe na rāgaḥ kuta eva roṣaḥ

He is equally disposed to all living entities. No one is dear to Him, nor does He dislike anyone. He is detached, and therefore He has no affinity for the happiness derived from sense objects. Neither is He subject to aversion, which is simply the antithesis of sense gratification.

In the course of bestowing the results of the jīvas' own fruitive activities, He gives happiness to one and distress to another, bondage to one and liberation to another. Still, He never exhibits any partiality arising from attachment or aversion.

tathāpi tac-chakti-visarga eṣāṁ
sukhāya duḥkhāya hitāhitāya

Although Bhagavān is the original performer of activities, He is not personally responsible for the jīva's happiness, distress, bondage and liberation.

By acting under the influence of the three qualities of material nature, the living entity creates his own sinfulness and piety, which in turn become the cause of his birth and death. Although this is the function of māyā, it is understood to be the activity of Bhagavān. One should not imagine that Bhagavān is partial in this, because each individual living entity tastes the results of his own activities. Although the light of the sun generally gives

happiness to everyone, it gives distress to the owl and the night lotus. Nevertheless, one cannot attribute partiality to the sun. Similarly, through the agency of Bhagavān's māyā, the jīva attains a particular result according to his karma. Thus, there is no question of partiality in Bhagavān.

The general rule is that Bhagavān bestows upon the jīvas the fruit of their work, but although He is impartial in all cases, He shows His loving care to His devotees. This is not His personal partiality. It is well known that Bhagavān is bhakta-vatsala, but He never becomes jñāni-vatsala or yogi-vatsala. This has never happened. Moreover, He is also not affectionate to the devotees of demigods and demigoddesses. He is affectionate to His own devotees (sva-bhakta-vatsala). Therefore in Brahma-sūtra (2.1.36) it is stated: upapadyate ca api upalabhyate ca.

Bhagavān's quality of being bhakta-vatsala is imbued with partiality in the form of favoritism. The protection of His devotees is the function of His svarūpa-śakti.

This partiality in favoritism to His devotees is found in the description of the qualities of Śrī Hari. Moreover, Bhagavān's quality of favoring His devotee is the ornament among all other qualities.

Thus in his commentary on this verse from Śrī Brahmasaṁhitā, Śrī Jīva Gosvāmipāda has presented another verse from Bhagavad-gītā (9.22):

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

In personally describing the speciality of His unalloyed devotees, Bhagavān said, "My devotees consider Me to be the exclusive goal of their lives. They are always absorbed in thoughts of Me with undivided attention; that is, they never take shelter of any other object of desire or serve any other worshipable deity. Unlimitedly auspicious qualifications appear in them. Taking shelter of My lotus feet, which are the essence of the nectar of astonishing pastimes, they engage in bhajana with one-pointed determination. Such devotees do not even remember how to maintain their lives in this world, so I personally maintain them by protecting them and by collecting their eatables and other necessities.

"The purport of saying the word vahāmi (I personally carry) and not karomi (I arrange) in this verse is that the responsibility for maintaining those unalloyed devotees falls upon Me, and I carry that responsibility just as a householder personally maintains and nourishes the members of his own family."

Bhagavān takes the responsibility of personally and directly taking care of His devotees by His own free will, whereas duties such as creation and so on are accomplished simply by His desiring

them to take place. Therefore His devotees are not really a burden for Him. Just as a man feels happiness by taking care of a lover with whom he enjoys, similarly Bhagavān feels happiness in supporting and nourishing His devotees.

In this regard there is an example from Vedānta-sūtra (3.4.44): svāminaḥ phala-śruter ity ātreyaḥ. Does the detached devotee maintain his life in this world by his own efforts, or does he depend on the efforts of Parameśvara? In answer to this question, it is stated that the devotee does not want Bhagavān to have to do anything for him, so he makes some endeavor for his own maintenance.

Although Bhagavān personally maintains His devotees, when Ātreya Muni saw the final benediction (phala-śruti) given to the readers of the Taittirīya Upaniṣad, he said, "The worldly maintenance of the devotees is arranged by Sarveśvara Bhagavān. Just as fish, turtles and birds maintain their offspring by sight, meditation and touch respectively, similarly Bhagavān maintains His devotees."

"My kindness upon such unalloyed devotees is that I make them attain My transcendental abode. I do not do this for the worshipers of other devatās." Viśeṣaṁ ca darśayati: this sūtra indicates that Bhagavān causes those devotees who have no material desires, and who are acutely afflicted by the distress of separation from Him, to attain His abode very quickly because

He is unable to tolerate any delay. This is Bhagavān's special arrangement.

The following verse is found in the Varāha Purāṇa:

nayāmi paramaṁ sthānam
arcir-ādi-gatiṁ vinā
garuḍa-skandham āropya
yatheccham anivāritaḥ

My devotees are indifferent to material circumstances. I lift them up onto the shoulders of Garuḍa and, bypassing all the intermediate realms, I bring them directly to My transcendental abode without any impediments, in accordance with their desire.

Therefore Bhagavān personally carries the necessities of His unalloyed devotees. This means that He does not arrange for them through any other agent. It is understood that this is no burden for Him; rather, it gives Him great happiness due to His affection for His unalloyed devotees, who are exceedingly dear to Him.

TĀTPARYA

The supreme controller sees with equal vision. Exactly in accordance with the previous activities of the conditioned souls, He bestows the inclination for particular karma at a later date without the slightest partiality. However, He is especially kind to His devotees. He totally incinerates their desires for fruitive activities,

their ignorance and all the results of their sinful and pious work. Although karma is beginningless (anādi), it is destructible. The karma of those who engage in work with the hope of enjoying the fruits of their activities is permanent; it is never destroyed. Even the duties of the renounced order (sannyāsadharma) is one kind of karma befitting that āśrama. Simply following the duties of a renunciant is not pleasing to Śrī Kṛṣṇa because the desire for the fruit of liberation remains. Therefore sannyāsīs also attain the results of their activities. Even if they reach the final limit of desirelessness, they certainly attain the insignificant result of satisfaction in the self.

On the other hand, pure devotees continuously render service to Śrī Kṛṣṇa with a favorable mood, abandoning without exception all independent endeavors such as jñāna and karma. For these pure devotees, who are devoid of all desires except the desire for service, Śrī Kṛṣṇa completely incinerates their karma, the desire for karma and the root of karma, namely ignorance. In light of His general neutrality, Śrī Kṛṣṇa's partiality to His devotees is a matter of sheer astonishment.

Verse 55

yaṁ krodha-kāma-sahaja-praṇayādi-bhītivātsalya-

moha-guru-gaurava-sevya-bhāvaiḥ

sañcintya tasya sadṛśīṁ tanum āpur ete

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Anvaya

aham bhajāmi – I engage in bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yam – whom; sañcintya – by full contemplation; bhāvaiḥ – through the moods; krodha – of anger (such as that shown by Śiśupāla toward Kṛṣṇa out of enmity); kāma – of lust felt by the vraja-gopīs etc., out of a desire to give Kṛṣṇa pleasure (in other words mādhurya-rasa or prema); sahajapraṇaya-ādi – of sakhya-bhāva, the spontaneous affection of the cowherd friends (sakhās) such as Śrīdāmā, Subala, etc.; bhīti – of incessant terror felt by persons such as Kaṁsa, accompanied by the evil thought, "I shall be slain by Kṛṣṇa!"; vātsalya – of parental affection felt by persons headed by Śrī Nanda and Yaśodā; moha – of delusion felt by those of the Māyāvādī cult, i.e. a mood of total forgetfulness in the contemplation of sāyujya-mukti (liberation through merging one's identity with Śrī Kṛṣṇa's impersonal aspect of the non-differentiated divine light, known as nirbheda-brahma); guru-gaurava – of śāntabhāva, wherein one contemplates Him as a great personage, worthy of respect; sevya – of dāsya-bhāva, the mood of servitude rendered by those who contemplate Śrī Kṛṣṇa as the sole object worthy of their service; ete – those persons; āpuḥ – attain; sadṛśīm – an appropriate;

tanum – body; tasya – for His service.

TRANSLATION

Those who contemplate Him with feelings of lust, anger, the natural intimacy of friendship, fear, parental affection, bewilderment, reverence and servitude, attain bodies (suitable for associates of Bhagavān) with various degrees of beauty and qualities corresponding to their individual meditations. I worship that original personality, Govinda.

ṬĪKĀ TRANSLATION

Svayam Bhagavān Śrī Kṛṣṇa is the only actual bestower of results; He bestows the appropriate fruits upon all. The results bestowed by others are perishable, but the fruit bestowed by Śrī Kṛṣṇa is never subject to destruction. Bhagavān is eternal, His devotees are eternal, and His bhakti and the fruit of bhakti are also eternal. Because pure devotees are full of deep attachment for Him, they are infinitely superior to the desireless yogīs. That Prabhu who bestows even upon His most antagonistic enemies a result that is supremely difficult for great yogīs to attain must necessarily, according to the logic of “inferential partial illustration” (kaimutika-nyāya), bestow the highest fruit of all upon His devotees who incessantly cultivate favorable activities and moods in His service. This is certainly not a point of controversy. What intelligent person could possibly give up such a highly generous

Prabhu as Śrī Kṛṣṇa to worship any other demigod or demigoddess? Having stated this in the previous verse, Brahmājī completes the section characterized by the phrase, "I worship the original personality, Śrī Govindadeva," with this verse beginning yaṁ krodha-kāma.

Words such as krodha indicate fear and enmity, as well as anger. For example, when Bhagavān Śrī Kṛṣṇa's enemies such as Kaṁsa and Śiśupāla become absorbed in Him, even through moods that are unfavorable to bhakti, He bestows upon them a transcendental destination. Aho! Pūtanā was a man-eating demoness, accustomed to killing babies and drinking their blood, yet the most liberal and merciful Śrī Kṛṣṇa gave her a destination befitting a nurse-maid in Goloka because she had assumed the appearance of a mother. Vṛṣabhāsura and Keśīdaitya also attained destinations like the oxen that pull carts in Goloka Vraja. Śrī Kṛṣṇa also awarded a destination to the wicked Kālīya-nāga in Goloka Vraja, using him as a boat in His waterpastimes. Although many other avatāras of Bhagavān are bestowers of elevated destinations upon their enemies, they have given the demons killed by them destinations such as heavenly happiness and vast sensory enjoyment. However, they have not given destinations extending even up to the point of liberation, what to speak of elevation to Goloka.

Anger is the mood of an enemy. Natural intimacy is the mood

of a friend. Lust refers to śṛṅgāra, the amorous mood, which is the sweetest of all. The affection of a mother and father for their child is called vātsalya. Reverence like that offered to one's guru is neutrality (śānta-bhāva). Servitude indicates dāsya-bhāva.

Here the word moha implies the utter forgetfulness experienced due to a vision of Brahman; this is the brahmamaya-bhāva of the proponents of impersonal knowledge.

The purport of saying that those who contemplate Bhagavān attain bodies corresponding to their moods is that by becoming absorbed in these moods at the time of sādhana, when they achieve perfection, they attain bodies like the associates of Bhagavān according to their individual bhāvas, and they become absorbed in His service. Those who become absorbed in the transcendental subject through the mood of anger attain only a partial aspect of that transcendence in the form of impersonal liberation (sāyujya-mukti). Aside from that, those who have the sentiments of śānta, dāsya, sakhya, vātsalya and śṛṅgāra attain bodies appropriate for those individual bhāvas, with beauty and qualities corresponding to the extent of their attainment. In this regard, we find evidence in the statement of Śrī Vasudeva (Śrīmad-Bhāgavatam 10.3.41): "adṛṣṭānyatamaṁ loke śīlaudāryaguṇaiḥ – in my previous life I begged from You the benediction of having a son endowed with all qualities like You. However, You said, 'There is no one else endowed with qualities like Me.

It can never be. Therefore I will personally appear as your son.'"
From this it is concluded that no living entity can have all the transcendental qualities of Bhagavān. Thus the words sadṛśīṁ tanum indicate that one can attain a body suitable for an associate of Bhagavān, which is partially imbued with His transcendental qualities.

It has also been stated in Brahma-sūtra: "jagad vyāpāravarjam – it is not possible for the jīvas to perform the task of creation, maintenance and destruction of the universe. It is only possible for Brahman. This ability of Bhagavān cannot possibly occur in the jīva." Śrī Nārada has also stated (Śrīmad-Bhāgavatam 1.6.29): "prayujyamāne mayi tāṁ śuddhāṁ bhagavatīṁ tanum – when my devotional service was mature, Bhagavān mercifully bestowed upon me my pure body as His associate. My previous body composed of the five gross material elements was cast aside and I went to the abode of Bhagavān in that transcendental body." The essence of this statement is that no one is identical with Bhagavān in all respects and no one can become so at any time.

In Śrīmad-Bhāgavatam (11.5.48) we find: "vaireṇa yaṁ nṛpatayaḥ – if kings such as Śiśupāla and Dantavakra attained Bhagavān by the mood of enmity, then anurakta-dhiyāṁ punaḥ kim – what will be unattainable for the unalloyed premibhaktas through their powerful attachment for Him? What need

is there to say that they most definitely attain Him?"

One can attain Śrī Kṛṣṇa by being absorbed in anger, hostility or envy, or also through the moods of śānta, dāsya, sakhya, vātsalya and śṛṅgāra. However, just as there is a difference between hostility and loving attachment, there is also a difference in the destinations attained through these respective moods. The sādhakas attain the positions of being different types of associates in accordance with the level of their prema or anurāga (deep attachment). The highest attainment is only achieved by those with the highest loving attachment. On the basis of this principle, it is established that there is no difference between the associates situated in Goloka and the associates who descend to Bhauma-Vṛndāvana. The two are non-different. This is also mentioned in Śrīmad-Bhāgavatam: "nandādayas tu taṁ dṛṣtvā – the Vrajavāsīs headed by Śrī Nanda saw the majesty of Goloka in Brahma-hrada and became joyfully amazed." The oneness of Goloka and Bhauma-Vṛndāvana has been established by this statement.

TĀTPARYA

Bhakti is of two kinds: regulative (vaidhī) and spontaneous (rāgānugā). The first type of bhakti is based on the faith that arises to a small extent through the medium of śāstra and the instructions of one's guru, and it develops very slowly because

of the confinement of observing the rules and regulations of scripture. That bhakti is transformed into niṣṭhā, ruci, āsakti and bhāva by the cultivation of activities in connection with Śrī Kṛṣṇa in the form of hearing, chanting and remembering in the association of sādhus. When bhāva arises, the sādhaka-bhakta can be the recipient of Śrī Kṛṣṇa's mercy. In this process there is a long delay before arriving at the stage of bhāva. This is called vaidhībhakti. Rāgātmikā-bhakti gives results very quickly and attracts Śrī Kṛṣṇa, and therefore it is superior. What is its inherent nature? This particular verse describes the various forms in which it is perceived. The category of rāgātmikā-bhakti includes passive or neutral adoration (śānta-bhāva) characterized by guru-gaurava (reverence); dāsya-bhāva exemplified by sevya-bhāva (servitude); sakhya-bhāva (friendship) typified by sahaja-praṇaya (natural intimacy); vātsalya-bhāva (parental affection); and mādhuryabhāva (amorous love) characterized by kāma. Anger (krodha), fear (bhaya) and delusion (moha), although spontaneous, are not included in the category of bhakti. Anger is seen in demons like Śiśupāla, fear in demons like Kaṁsa and delusion in the scholars of Māyāvāda philosophy. Although there is absorption in the spontaneous activities of anger, fear and the total forgetfulness of everything arising from the internal vision of the impersonal Brahman, they are still not considered to be bhakti, because they are not favorable to Śrī Kṛṣṇa.

Furthermore, when we consider śānta, dāsya, sakhya, vātsalya and mādhurya, spontaneous attachment (rāga) remains almost absent from śānta-bhāva because of an excess of neutrality. Nevertheless, it has been accepted as bhakti because it is somewhat favorable. Besides this, the other four moods possess an abundance of spontaneous attachment. According to Bhagavadgītā (4.11): "ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham – I reciprocate with everyone according to their individual degree of surrender to Me." Those who cultivate attachment in the form of anger, fear and delusion attain salvation in the form of sāyujya-mukti, the impersonal aspect of liberation in which one imagines that he has merged with Brahman. By śānta-bhāva one attains a body suitable for remaining absorbed in Brahman and Paramātmā, like the four Kumāras, headed by Sanaka and Sanātana, or like Śukadeva Gosvāmī. By dāsya and sakhyabhāva one attains an appropriate male or female form in accordance with one's eligibility. By vātsalya-bhāva one acquires a fatherly or motherly form corresponding to one's mode of service. A pure, transcendental body of a gopī is attained by those in śṛṅgāra-bhāva.

Verse 56

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

Anvaya

yatra – where; kāntāḥ – the beloveds; śriyaḥ – (are) Mahā-Lakṣmīs (who are none other than Śrī Kṛṣṇa's dearmost beautiful vraja-gopīs); kāntaḥ – (where) the sole hero; parama-puruṣaḥ – (is) the primeval Supreme Person, Śrī Govinda; drumā – (where) the trees; kalpataravaḥ – fulfill all desires; bhūmiḥ – (where) the land; cintāmaṇigaṇa-mayī – (is) wish-fulfilling stone; toyam – (where) water; amṛtam – (is) immortal nectar; kathā – (where) speech; gānam – (is) song; api – and; gamanam – movement; nāṭyam – (is) dance; vaṁśī – (where) Śrī Kṛṣṇa's bamboo flute; priya-sakhī – acts as a dear friend; jyotiḥ – (where) the svarūpa of light; cid-ānandam – is a substance of cognizance and bliss; param api tat – in that place even ordinary items that are usually illuminated from outside illuminate all other objects like the sun and moon, because their nature is supreme, meaning full of knowledge and bliss; āsvādyam api ca – and they are also relishable, i.e.

enjoyable; ca – and; saḥ su-mahān – (where) a very great; kṣīraabdhiḥ – ocean of milk; surabhībhyaḥ – from the udders of millions upon millions of Surabhī cows, who are absorbed in ṭhe vibration of Kṛṣṇa's flute; sravati – incessantly flows; yatra api – where also; samayaḥ – time; hi na vrajati – certainly does not pass away (i.e. eternal spiritual time, which is free from the influence of material time, is an eternal unbroken present without past or future); vā – even; nimeṣaardha-ākhyaḥ – to the extent of half a moment; aham bhaje – I render service; tam – to that; śveta-dvīpam – white island of Śvetadvīpa; yam – which; te – those; katipaye – very few; santaḥ – saints whose faith (niṣṭhā) for Śrī Bhagavān is firmly established; kṣiti-virala-cārāḥ – wandering on the face of the Earth; iha – in this world; vidantaḥ – know; iti – as; golokam – Goloka.

TRANSLATION

I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a host of transcendental goddesses of fortune, and the Supreme Personality Śrī Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth is made of transcendental wish-fulfilling cintāmaṇi jewels; where the water is nectar, natural speaking is a melodious song, and walking to and fro is an artful dance; where the flute is the dearmost friend; where light is full of knowledge and bliss, and the supreme spiritual substance that comprises all things is relishable;

where a vast transcendental ocean of milk is always flowing from millions upon millions of surabhī cows; and where time is not subject to passing away, even for half the blink of an eye, because it is not divided into past and future, but remains in the undivided eternal present. That divine abode, which is practically unknown in this world, is known by the name of Goloka to only a few, rare sādhus.

ṬĪKĀ TRANSLATION

Brahmājī has thus described in poetic prayers the glories of his worshipable Lord, and how He alone is the supermost object of loving service. Now, in this pair of verses which comprise verse 56, he eulogizes that realm that is beautified by his worshipable deity (iṣṭadeva). One should understand the word śriyaḥ to mean the beautiful gopīs of Vraja. They are Mahā-Lakṣmīs and they are the beloveds of Golokapati Śrī Kṛṣṇa. They have been described in this way by the mantras and meditations employed in their worship. The word kāntaḥ is singular in number. This means that Śrī Kṛṣṇa alone is the one exclusive lover of countless beautiful Vraja maidens. Therefore, the glories of Śrī Govinda excel even those of other forms of Bhagavān such as Mahā-Nārāyaṇa, and the glories of Govinda-dhāma excel the glories of Mahā-Vaikuṇṭha.

In Mahā-Vaikuṇṭha, Mahā-Lakṣmī continually renders service to Mahā-Nārāyaṇa in a mood of extreme reverence. Mahā-Nārāyaṇa also accepts Her service and bestows an abundance of mercy upon her. However, in Goloka Vṛndāvana the son of Nanda Mahārāja, Śrī Kṛṣṇa, is the lover of innumerable gopīs. He dances with them in rāsa-līlā and always remains eager to attain their favor. Thus Goloka-dhāma and Śrī Kṛṣṇa, the supreme connoisseur of transcendental mellows (rasika-śekhara), are both possessed of the highest and most astonishing glories because they are adorned with a sweetness that covers their opulences. The trees there are wish-fulfilling trees (kalpa-taru), which fulfill all the hearts' desires of everyone. Out of intense love for Śrī Kṛṣṇa, they have become like inanimate trees, and they bestow sweet fruits upon all. Feeling the anguish of separation from Śrī Kṛṣṇa when He is away, and becoming immersed in prema upon meeting Him, they exhibit the eight types of ecstatic bodily symptoms (aṣṭa-sāttvika-vikāra). Even the soil of that place fulfills all desires just like a desire-tree, for its touch alone awakens kṛṣṇa-prema in the heart. Furthermore, it is composed of transcendental bliss just like Śrī Kṛṣṇa. If even the soil is of this nature, then what can be said of jewels such as the Kaustubha jewel? If the water there is as delectable as nectar, then what can be said of the nectar?

In Goloka-dhāma, vaṁśī is the dearmost friend (priya-sakhī),

because, by the waves of her sweet voice, she first informs Śrī Kṛṣṇa's beloved gopīs about where Śrī Kṛṣṇa is happily engaged in His pastimes and then, exerting a powerful attraction upon them, she brings them to that very place. Furthermore, every substance in that abode is the embodiment of transcendental joy. Every article is self-effulgent like the sun and moon. Thus it is stated in the Gautamīya-tantra: "samānodita candrārkam – the sun and moon rise at the same time there, and all the substances of that abode possess the power of self-illumination like the sun and moon. The moon displays sixteen phases every night there, and all the objects illuminated by that full moon are themselves self-effulgent. Being composed of cit-śakti, they are all highly relishable.

darśayām āsa lokaṁ svam
gopānāṁ tamasaḥ param
Śrīmad-Bhāgavatam (10.28.14)

From this verse it is understood that Śrī Kṛṣṇa granted to Śrī Nanda and the other Vrajavāsīs darśana of His own planet, which is situated beyond the material energy. By the expression surabhībhyaś ca, it should be understood that when the cows hear the sweet sound of Śrī Kṛṣṇa's flute, they are helplessly overwhelmed with feelings of parental affection, and a stream of milk flows automatically from their udders. They forget to chew and swallow the lush, green grass in their mouths. Instead, they

close their eyes and with an insatiable thirst drink the nectar of the sound of Śrī Kṛṣṇa's flute through the vessels of their ears.

The confidential purport of the expression vrajati na hi is that because all the Vrajavāsīs are perpetually immersed in the absorption of condensed prema for Śrī Kṛṣṇa, they forget everything about their bodies and everything related to the body. They have no time for meditation. There, the great ocean of transcendental blissfulness, which is completely devoid of material afflictions such as birth, death, old age, disease, lamentation and fear, is incessantly moving in endless waves. There is no influence of time in that realm: na ca kāla-vikramaḥ (Śrīmad-Bhāgavatam 2.9.10).

The word śveta means śuddha, absolutely pure and untouched by the association of anything else. Therefore Śrī Kṛṣṇa's abode is called Śvetadvīpa or Śuddhadvīpa. It has also been stated in the Gopāla-tāpanī: "yathā sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ hi tiṣṭhati – just as a lotus flower remains in water and yet is untouched by it, similarly, although Śvetadvīpadhāma (Vṛndāvana-Navadvīpa) is apparently located on the surface of the earth, it remains untouched by earthly defects."

The word kṣitīti indicates that very few rare persons in this world know about the factual existence of Śrī Goloka. The ṛṣis headed by Sanaka Kumāra said: "yaṁ na vidyo vayaṁ sarve pṛcchanto 'pi pitāmaham – although we all posed questions

before our great father, Brahmājī, we could not understand Goloka Vṛndāvana-dhāma." Therefore, Goloka Vṛndāvanadhāma is the most inaccessible abode. It can only be understood by those who are the recipients of Śrī Kṛṣṇa's mercy.

TĀTPARYA

The dhāma is completely transcendental, full of the most excellent transcendental mellows, and easily attained by those living entities who perform bhajana. It cannot be referred to as devoid of attributes (nirviśeṣa). The impersonal brahma-dhāma is attained through anger, fear and delusion. The devotees attain either Paravyoma Vaikuṇṭha in the spiritual universe or above that, Goloka-dhāma, depending on their rasa, or individual devotional inclination. Goloka-dhāma is called Śvetadvīpa (the white isle) because it is absolutely pure. In this world, those who perform worship on the path of viśuddha-bhakti attain viśuddhaprema-bhakti. Only they have darśana of the aforementioned śvetadvīpa-tattva in Gokula Vṛndāvana and Navadvīpa situated in this world. Those rare devotees refer to that śvetadvīpa-tattva as Goloka.

In that Goloka one will find the everlasting, exquisite beauty of the transcendentally qualified lover and beloved, trees and creepers, land (with mountains, rivers and forests), water, speech, movement, flute-song, moon, sun, the enjoyed and

enjoyment (the inconceivable variegated wonders of the sixtyfour arts), cows, nectar in the form of a flowing ocean of milk, and spiritual time characterized by the eternal present. This Goloka is described in numerous places in śāstra such as the Vedas, Purāṇas and tantras.

It is stated in the Chāndogya Śruti: brūyād yāvān vā ayam ākāśas tāvān eṣa antar hṛdaye ākāśaḥ uta asmin dyāv āpṛthivī antar eva samāhite ubhāv agniś ca vāyuś ca sūrya-candramasāv ubhau vidhun nakṣatrāṇi yac cānyad ihāsti yac ca nāsti sarvaṁ tasmin samāhitam iti.

The purport is that, just as there are so many attributes and varieties in the world of māyā, similarly all those variegated features and even more are present in that transcendental abode.

The harmonious combination of the diverse facets of the spiritual world produces blissfulness, whereas the discord between the diverse features of the material world produces mixed happiness and distress. Through the Vedas and the principles of knowledge contained therein, the Vedas personified and the saintly devotees of Bhagavān adopt the pure and uncontaminated state of consciousness. Thus, they adopt the yoga system of the trance of pure devotion, in which they attain the darśana of that Golokadhāma. By the mercy of Śrī Kṛṣṇa, the faculty of their insignificant consciousness attains an unlimited nature of enjoyment on the same level as Śrī Kṛṣṇa in His abode; that is, they relish the

happiness of loving service.

The expression param api tad āsvādyam api ca has a hidden meaning. The words param api indicate that among all the transcendentally blissful varieties within Goloka, Śrī Kṛṣṇa is the Supreme Absolute Truth (para-tattva). The words tad āsvādyam api indicate that all the other transcendentally blissful varieties are the objects of Śrī Kṛṣṇa's enjoyment; that is, they are Śrī Kṛṣṇa's āsvādya-tattva, meaning they are to be tasted by Him. Śrī Kṛṣṇa attains the condition of possessing a golden complexion when He relishes the following three bhāvas: the greatness of Śrīmatī Rādhikā's intimate love (praṇaya), the rasa of Śrī Kṛṣṇa that is realized by Her, and the happiness She feels upon realizing that rasa. In other words, He assumes the form of Śrī Gaurasundara, whose body is adorned with the emotions and luster of Śrī Rādhā, and engages in tasting His own glories. That condition is the happiness of His own rasa-sevā, service imbued with transcendental mellows. This happiness of rasa-sevā is also eternally present in Śvetadvīpa.

Verse 57

athovāca mahā-viṣṇur

bhagavantaṁ prajāpatim

brahman mahattva-vijñāne

prajā-sarge ca cen matiḥ

pañca-ślokīm imāṁ vidyāṁ

vatsa dattāṁ nibodha me

Anvaya

atha – thereafter, i.e. after hearing the prayers of Brahmā; mahā-viṣṇuḥ – Mahā-Viṣṇu, i.e. Śrī Kṛṣṇa, the controller of all controllers; uvāca – said; bhagavantam prajāpatim – to Bhagavān Brahmā; brahman - O Prajāpati (protector of the universal population); cet – if; matiḥ – your mind desires; mahattva-vijñāne – realized knowledge of My glories, i.e. specific knowledge of the transcendental nature; ca – and; prajā-sarge – the process of generating universal progeny; vatsa – (then) dear child; nibodha – know; me – from Me; imām – this; vidyām – knowledge; dattām – given; pañca-ślokīm – in five verses.

TRANSLATION

On hearing this prayer, which contains so many essential truths, Bhagavān Śrī Kṛṣṇa said to Brahmā, "O Brahmā, if you desire to create progeny by employing the transcendental realization of My glories, then My dear child, I will bestow upon you this knowledge, contained in five verses. You should take it up in practice."

ṬĪKĀ TRANSLATION

Thus, the mercy bestowed on Brahmājī by Śrī Bhagavān upon hearing his prayers is related in this one and a half ślokas beginning with athovāca. Everything is clear in this verse.

TĀTPARYA

Until this point, Brahmājī has offered with a burning expectation many types of prayers containing names such as Kṛṣṇa and Govinda, which indicate Bhagavān's form, qualities and pastimes, and when Svayam Bhagavān Śrī Kṛṣṇa heard this, He was very pleased. At that time Brahmā also had a desire in his heart to create progeny. Bhagavān Śrī Kṛṣṇa understood his mood, and explained how jīvas may perform the sādhana of pure, unalloyed bhakti while carrying out His orders in the material world.

Śrī Bhagavān said, "O Brahmā, knowledge of the transcendental reality is the essential science. If you want to create progeny while remaining situated in this realized knowledge of transcendence, then listen to the instruction on bhakti-vidyā that I will impart in the following five ślokas."

Bhagavān will explain how one should practice śuddhabhakti while performing one's worldly duties in pursuance of His order.

Verse 58

prabuddhe jñāna-bhaktibhyām

ātmany ānanda-cin-mayī

udety anuttamā bhaktir

bhagavat-prema-lakṣaṇā

Anvaya

ātmani prabuddhe – when the soul becomes awakened; jñānabhaktibhyām – through knowledge of the transcendental tattvas of Śrī Bhagavān and devotion for Him; anuttamā – (then) the most exalted of all; bhaktiḥ – devotion; ānanda-cin-mayī – which is the rasa-svarūpa of transcendental bliss; bhagavat-prema-lakṣaṇā – and is characterized by love for Śrī Kṛṣṇa; udeti – arises.

TRANSLATION

When one realizes the transcendental subject through knowledge, and through devotion whose goal is affection for Śrī Kṛṣṇa, there is an awakening of prema for Bhagavān. That prema is characterized by extremely elevated bhakti in the form of transcendental rasa in relation to the soul's beloved Śrī Kṛṣṇa.

ṬĪKĀ TRANSLATION

Now, in these five verses, the mercy of Bhagavān is being described. Bhagavān begins to bestow His mercy with this verse beginning prabuddhe. "O Brahmā, being imbued with

knowledge and realization by My mercy, you may engage in My service with ecstatic devotional sentiments."

For example, Bhagavān said to Uddhavajī: jñāna-vijñānasampanno bhaja māṁ bhakti-bhāvitaḥ (Śrīmad-Bhāgavatam 11.19.5). The meaning is: "mām eva bhaja anyat-sarva-tyaja – abandon everything and engage exclusively in My service." (Śrīdhara Svāmipāda)

"Service is the embodiment of knowledge (jñāna), and one who serves is the embodiment of realized knowledge (vijñāna). The highest auspiciousness for the jīvas lies in rendering service to Bhagavān in knowledge of the constitutional nature of the served and the servant. Therefore the prime duty is to engage in His service with knowledge of relationship (sambandha-jñāna). One cannot attain love for Bhagavān by rendering the unsightly service that results from the absence of sambandha-jñāna." (Prabhupāda Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)

TĀTPARYA

The meaning of jñāna is sambandha-jñāna, or knowledge of the mutual relationship between spiritual substance (in the form of the living entities), dull matter and the supreme transcendental reality who is Śrī Kṛṣṇa. Here jñāna udeti does not refer to knowledge of the body and mind, because that knowledge is opposed to bhakti. The statements of the Vedas and literature in

pursuance of the Vedic conclusion, received through the spiritual hierarchy of guru-paramparā, constitute the only immaculate evidence. The seven principles of Daśa-mūla that constitute sambandha-jñāna are as follows: (1) Śrī Hari is the Supreme Absolute Truth. (2) He is omnipotent. (3) He is the nectarean ocean of all transcendental mellows. (4) The living entities are His separated expansions. (5) Some of those jīvas are conditioned. (6) Most of the living entities exist before and beyond this material world and are liberated. (7) The relationship between Bhagavān, the jīvas and the creation is one of inconceivable difference and non-difference.

Bhakti is the only process to attain the goal of life, and among the many limbs of bhakti, nine are prominent. Activities such as hearing about Śrī Kṛṣṇa, glorifying Him, remembering Him, serving His lotus feet, worshiping Him, offering Him prayers, carrying out His orders, relating to Him as a friend and fully surrendering oneself to His will are called kṛṣṇānuśīlana, the cultivation of endeavors directly for Śrī Kṛṣṇa or in connection with Him. One should understand that such kṛṣṇānuśīlana is the only process to attain the goal of life. Its limbs and sub-limbs have been described elaborately in Śrī Bhakti-rasāmṛta-sindhu. Only by this type of knowledge and devotion can one attain the enlightenment characterized by the awakening of prema-bhakti within the heart. Such prema is the highest form of bhakti, and

the ultimate goal for the living entities.

Verse 59

pramāṇais tat-sad-ācārais

tad-abhyāsair nirantaram

bodhayann ātmanātmānaṁ

bhaktim apy uttamāṁ labhet

Anvaya

tad-abhyāsaiḥ – through the sādhaka's repeated practice; tat-sadācāraiḥ – in accordance with the pure standards of bhakti that have been previously established by the examples of sādhu-bhaktas; pramāṇaiḥ – and with the evidence given in all śāstras that teach the philosophical conclusions of pure bhakti; nirantaram – incessantly; bodhayan – realizing; ātmānam – oneself; ātmanā api – through one's own self (in the form of a purified jīva who has taken shelter of Śrī Bhagavān); labhet – one can attain; uttamām bhaktim – pure devotion.

TRANSLATION

One may attain incessant realization of one's constitutional identity by continuously observing the codes of appropriate behavior, and by practicing the sādhana-bhajana prescribed by the authentic scriptures.

Understanding oneself to be under the shelter of Bhagavān, one may offer oneself fully at His lotus feet. A sādhaka who does so attains uttama-bhakti.

ṬĪKĀ TRANSLATION

Sādhana-bhakti is the only method to attain prema-bhakti. Therefore the subject of sādhana-bhakti is being described in this verse beginning pramāṇais tat. The term sat or sādhu refers to the great transcendentally realized personalities who conduct themselves perfectly in accordance with the precepts of śuddhabhakti, and with the etiquette prescribed by authentic devotional scriptures such as the Vedas, Purāṇas, Bhagavad-gītā and Śrīmad-Bhāgavatam. When the sādhaka-bhakta continuously practices the limbs of bhakti – such as śravaṇa, kīrtana and smaraṇa – in accordance with the standards set by such realized personalities, he realizes within his heart that he is a pure spirit soul under the shelter of Bhagavān. Śuddha-bhakti is actually rāgānuga-bhakti; that is, bhakti following the moods of Śrī Kṛṣṇa's eternal associates in Goloka who are by nature deeply attached to Him. One who engages in the uninterrupted cultivation of this śuddhabhakti attains within his pure heart a transcendental manifestation of his eternal spiritual form as a servant of Bhagavān, by the mercy of a pure devotee or by the direct mercy of Bhagavān Himself. Subsequently he achieves the highest stage of premabhakti.

A lucid analysis of this occurrence can also be found in
the prayers by the Vedas personified in Śrīmad-Bhāgavatam
(10.87.20):

sva-kṛta-pureṣv amīṣv abahir-antara-saṁvaraṇaṁ
tava puruṣaṁ vadanty akhila-śakti-dhṛto 'ṁśa-kṛtam
iti nṛ-gatiṁ vivicya kavayo nigamāvapanaṁ
bhavata upāsate 'ṅghrim abhavam bhuvi viśvasitāḥ

The living entities are internally and externally controllers of their bodies and populate the entire universe. They are not independent, but are fragmentary parts (vibhinnāṁśa) of Your energy.

Those who attain a true understanding, and who are in knowledge of the desired goal of the greatly realized souls, utterly reject the fruitive activities mentioned in the Vedas. With complete faith they cultivate unalloyed, transcendental bhakti in the form of worshiping You without the slightest expectation of material remuneration.

In this way, although they remain in the world, they easily cross over the insurmountable ocean of material existence and come to You by engaging in the loving service of Your lotus feet.

Your divine lotus feet are the only cure for the fear experienced in the endless chain of birth and death.

TĀTPARYA

The word pramāṇa (reliable evidence) refers to the bhaktiśāstras such as the Vedas, Upaniṣads, Purāṇas, Bhagavad-gītā

and Śrīmad-Bhāgavatam. The word sadācāra should be understood to indicate the behavior of Vaiṣṇavas who are practicing pure bhakti, and whose activities are based on deep, spontaneous attachment to Śrī Kṛṣṇa. Tad-abhyāsa denotes the process of acquiring a clear understanding of the ten fundamental principles (daśa-mūla-tattva) described in bhakti-śāstra, and then, as prescribed by the śāstra, receiving harināma, which is the embodiment of Śrī Kṛṣṇa's names, form, qualities and pastimes. After that one should continuously cultivate the practice of chanting harināma throughout the day and night. This is the meaning of abhyāsa. Thus, this verse stresses that it is absolutely necessary to adopt the process of spiritual cultivation in accordance with the instructions of śāstra, and under the guidance of sādhus. Cultivating the practice of chanting harināma along with appropriate conduct dispels the ten kinds of offenses against the holy name. Abhyāsa means to follow the uninterrupted and offenseless cultivation of harināma practiced by śuddha-bhaktas. If one practices in this way, the desired result, namely prema-bhakti, will manifest in the heart.

Verse 60

yasyāḥ śreyas-karaṁ nāsti

yayā nirvṛtim āpnuyāt
yā sādhayati mām eva
bhaktiṁ tām eva sādhayet

Anvaya

na asti – there is nothing else; śreyaḥ-karam – which is more potent in promoting auspiciousness; yasyāḥ – than that (śuddha-bhakti); yayā – (because) by that; āpnuyāt – one can attain; nirvṛtim – supreme bliss; eva – certainly; yā sādhayati – it captivates; mām – Me; eva – indeed; sādhayet – one should practice sādhana; tām bhaktim – for that śuddha-bhakti.

TRANSLATION

Prema-bhakti is the aim and object of life, and there is nothing more auspicious than this. The platform of supreme bliss is attained only through prema-bhakti. This prema-bhakti, which leads to Me, is only achieved through sādhana-bhakti.

ṬĪKĀ TRANSLATION

Prema-bhakti is the only aim and object of life (sādhya), and there is nothing more auspicious than this for the living entities. Bhagavān is attained by prema-bhakti, which is the embodiment of the highest transcendental bliss. This has also been stated in Śrīmad-Bhāgavatam (4.24.55):

taṁ durārādhyam ārādhya

satām api durāpayā

ekānta-bhaktyā ko vāñchet

pāda-mūlaṁ vinā bahiḥ

O Bhagavān, Your unalloyed devotional service is extremely difficult to attain, even for sādhus. After worshiping Your lotus feet, which are rarely attained, what kind of unfortunate person in this world could give up loving service to them and desire anything else born of ignorance, such as the happiness derived from the gross physical body, from elevation to heaven, or from liberation? Those who wish to know more about this subject can refer to Bhakti-sandarbha.

TĀTPARYA

There is nothing more auspicious for the living entities than prema-bhakti. This stage of accomplished devotion constitutes the jīvas' highest bliss. The lotus feet of Śrī Kṛṣṇa are attained only by prema-bhakti. Only those who cultivate sādhana-bhakti with a grief-stricken and desperate hankering to attain accomplished devotion can become successful in achieving it. Premabhakti can never be attained by others.

Verse 61

dharmān anyān parityajya

māṁ ekaṁ bhaja viśvasan

yādṛśī yādṛśī śraddhā

siddhir bhavati tādṛśī

kurvan nirantaraṁ karma

loko 'yam anuvartate

tenaiva karmaṇā dhyāyan

māṁ parāṁ bhaktim icchati

Anvaya

parityajya – completely renouncing; anyān – other; dharmān – forms of constitutional activity centered around the principles of religious conduct, economic development, sense gratification and liberation, which are practiced out of ignorance; bhaja – render service; mām – to Me; ekam – exclusively; viśvasan – with faith; yādṛśī yādṛśī – in accordance with the degree; śraddhā – of faith; bhavati – there is achieved; tādṛśī – a corresponding; siddhiḥ – perfection; ayam lokaḥ – the people of this material world; nirantaram – incessantly; kurvan – engaging in action; karma anuvartate – follow this process of work; eva – certainly; tena karmaṇā – through performing such activities; dhyāyan – while contemplating; mām – Me; icchati – one hankers; parām bhaktim – for the supreme stage of bhakti, i.e. prema-bhakti.

TRANSLATION

O Brahmā, abandon all varieties of dharma and engage

exclusively in My bhajana with unwavering determination and faith. Perfection is attained according to one's faith. Human beings in this world are continuously engaged in occupational duties. They should desire to attain premabhakti by being absorbed in thoughts of Me through the performance of their respective duties.

ṬĪKĀ TRANSLATION

To further fortify the resolve of Brahmājī in the practice of śuddha-bhakti, Śrī Bhagavān said, "O Brahmā, engage in My service with unflinching faith. Others who desire sense gratification or liberation should also think exclusively of Me and nothing else while carrying out their respective duties. In this way everyone may worship Me, the Supreme Personality, through unalloyed bhakti-yoga."

This has also been stated in Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

Those who are desireless, those who have all desires, those who desire liberation and those who desire unalloyed devotion should all simply worship Me, the Supreme Enjoyer, Śrī Kṛṣṇa, through the performance of unadulterated bhakti-yoga.

TĀTPARYA

Śuddha-bhakti is the only transcendental occupation for the living entities, and is therefore called the eternal constitutional occupation of the living entity (jaiva-dharma). All other constitutional activities apart from this are engagements arising from the influence of material designations. There are many types of such materially designated occupations current in the world, such as the dharma of knowledge of Brahman aimed at attaining impersonal liberation; yoga-dharma such as the eightfold yoga process aimed at oneness with Brahman; the dharma of mundane piety to acquire bodily sense pleasure; the dharma of jñāna-yoga as a mixture of fruitive activity with the cultivation of intellectual knowledge; and the dharma of dry renunciation.

Here Bhagavān is saying, "Reject all these superficial dharmas and engage in My service by taking shelter of bhakti-dharma, which is based on transcendental faith. Exclusive faith in Me is called viśvāsa. When that conviction gradually matures, it assumes the form of steadiness (niṣṭhā), taste (ruci), attachment (āsakti) and ecstatic transcendental emotion (bhāva). The degree of one's attainment of spiritual perfection depends on the extent to which faith matures or becomes intensified."

One might raise the question: how will a person protect his body and maintain his life if he always remains absorbed in the constant endeavor for perfection in bhakti? Death is inevitable when activities for physical preservation and maintenance are

arrested, and how will it be possible to endeavor for perfection in bhakti when one has died? To dispel this doubt, Bhagavān is saying, “If human beings maintain their lives and protect their bodies with the sole intention of attaining Me, the reactive quality of the activities they perform is eliminated, and these activities become acts of devotion. The survival and sustenance of the human being is accomplished through three types of activity, namely, bodily, mental and social. Bodily activities include eating, drinking, sitting, walking, reclining, dressing and activities for purifying oneself, such as bathing. Mental activities include thinking, remembering, concentrating, realizing and feeling happiness and distress. There are many types of social activities such as marriage, mutual obligations between the king and his subjects, fraternity, assemblies for performing sacrifice, activities related to one’s home and temple, fulfilling desires by constructing hospitals and digging wells for public welfare, maintaining family members, receiving guests, observing customs and honoring others according to their social status. When all these activities are performed for the sake of one’s own enjoyment, they can be called karma-kāṇḍa. When one attempts to accumulate knowledge through the performance of these activities, they can be called karma-yoga or jñāna-yoga. But when all such activities are favorable to sādhana-bhakti, they are called the indirect application of bhakti (gauṇa-bhakti-yoga).

“Only activities that are purely based on service to Me may be called the direct application of devotion. According to the circumstances, one may sometimes engage in the activities of direct devotion, and at other times, one may be engaged in indirect bhakti while meeting worldly obligations. In either case, every activity is effectively a meditation upon Me. In such a condition, one does not become indifferent to Me, even while being engaged in activities.” In this method, although work is performed, one remains internally fixed. Śrī Iśopaniṣad (1) states:

īśāvāsyam idaṁ sarvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

Our revered commentator has stated, tena īśa-tyaktena visṛṣtena. The essential purport is that whatever one receives should be accepted with the understanding, “By good fortune I have attained this mercy personally given by Bhagavān.” If one accepts everything in this way, the reactive quality of karma is eliminated and the activity takes on the quality of devotion. Therefore, the verse beginning with īśāvāsya conveys the following sense:

kurvann eveha karmāṇi
jijīviṣec chataṁ samāḥ
evaṁ tvayi nānyatheto ’sti

na karma lipyate nare

Śrī Īśopaniṣad (2)

By observing this method, a human being may work throughout a life extending over thousands of years, without being tainted by karma.

The jñānīs interpret both of these mantras as advocating the renunciation of the fruits of work. However, the devotees interpret them to mean that one can attain the mercy of Bhagavān by completely offering everything unto Him. Bhagavān is saying, “Perform your worldly duties along with meditating upon Me and worshiping Me on the path of formal deity worship.”

Within Brahmā’s heart there is a desire to create. If Brahmā considers the task of creation to be Bhagavān’s order, and carries it out while meditating upon Him, then, because he is surrendered to Bhagavān, this may be included within bhakti as a secondary function favorable to the nourishment of devotion. Thus it was appropriate for Bhagavān to instruct Brahmā in this way, although this type of instruction is not required for a living entity who has attained bhāva, because he is naturally detached from any subject other than Śrī Kṛṣṇa.

Verse 62

ahaṁ hi viśvasya carācarasya

bījaṁ pradhānaṁ prakṛtiḥ pumāṁś ca

mayāhitaṁ teja idaṁ vibharṣi

vidhe vidhehi tvam atho jaganti

iti śrī brahma-saṁhitāyāṁ bhagavat-siddhānta-saṅgrahe

mūla-sūtrākhyaḥ pañcamo ’dhyāyaḥ

Anvaya

aham – I; hi – alone; bījam – (am) the seed; viśvasya – of this universe; cara-acarasya – of moving and non-moving beings; pradhānam – the unmanifest aggregate of material elements; prakṛtiḥ – the external potency (which is unmanifest to the conditioned souls) consisting of the three binding qualities; ca – and; pumān – the Supreme Person (overseer of everything); idam – this; tejaḥ – spiritual power; vibharṣi – you hold; āhitam – is endowed; mayā – by Me; vidhe – O Creator (Brahmā); atho – now; vidhehi – (through that power) furnish all necessities; jaganti – for the worlds.

TRANSLATION

O Brahmā, listen to Me. I alone am the seed and the root principle of this universe of moving and non-moving entities. Only I am the unmanifest aggregate of the material elements. Only I am the predominated (prakṛti) as well as the predominator (puruṣa). The brahminical power that is concealed within you has been given by Me.

Therefore, employ this power in creating the universe of animate and inanimate entities.

ṬĪKĀ TRANSLATION

In this verse beginning ahaṁ hi, Bhagavān tells Śrī Brahmā with sound logic, "Thus your desire to create will also be successful. Only I am the seed of the unmanifest aggregate of material elements, the embodiment of the highest cause of all causes, the full and complete Brahman, and the complete truth, or Svayam Bhagavān. I am the external energy (prakṛti), which is composed of three material modes, and which is called unmanifest. I am also the Supreme Male who glances upon that energy. What more can I say? You are also employing the potency that was bestowed by Me. Therefore, O Brahmā, create the whole universe of mobile and stationary beings by that potency."

It is mentioned in Brahma-saṁhitā and other scriptures that the text of Brahma-saṁhitā comprises one hundred chapters. This fifth chapter is the essential purport of Brahma-saṁhitā, also called Śrī Kṛṣṇopaniṣad, compiled by Brahmājī, because it is the collected essence of the entire text of one hundred chapters. Although many different interpretations and meanings can be given, we have defined the pure interpretation and significance, along with the philosophical analysis according to the eternally established conclusions received through the genuine succession

of realized spiritual preceptors. Intelligent and learned readers will make a meticulous study of this text with implicit faith. Just as the eternal Supreme Personality is the ultimate refuge, similarly that Śrī Rūpa Gosvāmipāda, whose elder brother is Śrī Sanātana Gosvāmipāda and whose younger brother is Śrī Vallabha, is my exclusive shelter.

Thus ends the translation of Śrī Jīva Gosvāmipāda's commentary on Śrī Brahma-saṁhitā.

TĀTPARYA

According to some opinions, the superlative principle of truth is the formless, undifferentiated Brahman, which is devoid of qualities. Those who adhere to this conception think as follows: "It is only due to bewilderment that the impersonal substance known as Brahman appears to have attributes. Otherwise, when the illusory nature is divided, it is called material existence (saṁsāra), and in the undivided state it is called Brahman. Alternatively, Brahman is the object and the material world is its reflection." Another idea is, "Everything is simply the jīva's illusion. It is only in the jīva's deluded condition that the mistaken conception of the jīva and the material world is present in the impersonal Brahman." Some say, "By nature īśvara is one entity, the jīva is another and the universe of five gross elements is another tattva. They all exist with eternal and separate independence." Others

support the following theory: if īśvara can be compared to a noun, then the jīva and the universe can be compared to its adjectives. Thus the noun of the Absolute Truth, being qualified by the adjectives of jīva and jagat, is the embodiment of qualified monism (viśiṣṭādvaita), and that specifically non-dual Brahman is the Supreme Truth. Some philosophers are of the opinion that the Supreme Truth appears sometimes in oneness and sometimes in duality by the influence of inconceivable potency. Some conclude that the monistic conception of a truth without potency is meaningless and illogical: "Thus, Brahman is the eternally pure, non-dual principle, replete with pure potency."

All such philosophies have come into being on the basis of statements from the Vedas with support from the Vedānta-sūtra. Although they do not represent the genuine all-encompassing conclusion of the Vedas, they certainly contain some contextual aspects of the Vedic truth of qualified monism (viśiṣṭādvaita). Philosophies such as sāṅkhya, pātañjala, nyāya and vaiśeṣika are contrary to the Vedas, and the pūrva-mīmāṁsa philosophy conforms to the section of the Vedas that deals with the dharma of mundane piety.

Not to mention such philosophies which only externally take Vedānta as their basis, the philosophies of monism (advaita), qualified monism (viśiṣṭādvaita), dualism-with-non-dualism

(dvaitādvaita), purified non-dualism (śuddhādvaita) and pure dualism (śuddha-dvaita) outlined previously have come into being on the basis of Vedānta.

"O Brahmā, leave behind those statements of the Vedas that are relevant to a particular context, or that are not universally applicable. You and your pure sampradāya should accept that complete philosophical conclusion that is consistent with the entirety of the Vedas, namely the highest principle of inconceivable difference and non-difference (acintya-bhedābheda). By doing so, you will be able to become a śuddha-bhakta. The essential significance of this statement is that the animate world is composed of jīvas, and the inanimate world is composed of matter. My superior potency has manifested the jīvas from the marginal potency, and My inferior potency has manifested the inert material world. I am the seed of everything. In other words, My desire potency, which is part of the predominated potency and which is non-different from Me, regulates everything. The transformations of the predominated potencies have become the unmanifest aggregate of the material energy (pradhāna), the predominated potency (prakṛti) and puruṣa. Although manifest as the potency of pradhāna, prakṛti and puruṣa, I am also eternally separate from them as the possessor and controller of the potency. In this way, the principle of simultaneous difference and non-difference is manifested in its fullest and most complete

sense by the influence of My inconceivable potency. The statements of the Vedas descending in the succession of realized spiritual preceptors are called āmnāya. Therefore, may the āmnāya teaching of the preceptorial succession in your sampradāya be concerned exclusively with the attainment of kṛṣṇa-prema through that pure bhakti-yoga that is complete with knowledge of the mutual relationship between jīva, matter and Kṛṣṇa, on the basis of the philosophy of inconceivable distinction with nondistinction (acintya-bhedābheda-tattva). In this way, let the followers of your Śrī Brahma sampradāya also adopt this conception of śuddha-bhakti and bring auspiciousness to the world."

jīvābhaya-pradā vṛttir
jīvāśaya-prakāśinī
kṛtā bhaktivinodena
surabhī-kuñja-vāsinā

This Prakāśikā-vṛtti, which reveals the intention of Śrī Jīva Gosvāmī and bestows fearlessness upon the jīvas, has been published by Śrī Saccidānanda Bhaktivinoda Ṭhākura, a resident of Surabhī-kuñja.

Thus ends the Gaudīya commentary entitled Prakāśinī on the original sūtras of the fifth chapter of the collected theistic conclusions that comprise Śrī Brahma-saṁhitā.

Śrīla Jīva Gosvāmī's Sanskrit

Commentary

VERSE 1 ṬĪKĀ

śrī śrī rādhā-kṛṣṇābhyāṁ namaḥ

śrī kṛṣṇa-rūpa-mahimā

mama citte mahīyatām

yasya prasādād vyākartum

icchāmi brahma-saṁhitām

duryojanāpi yuktārthā

suvicārād ṛṣi-smṛtiḥ

vicāre tu mamātra syād

ṛṣiṇāṁ sa ṛṣir gatiḥ

yadyapy adhyāya-śata-yuk

saṁhitā sā tathāpy asau

adhyāyaḥ sūtra-rūpatvāt

tasyāḥ sarvāṅgatāṁ gataḥ

śrīmad-bhāgavatādyeṣu

dṛṣṭaṁ yan mṛṣṭa-buddhibhiḥ

tad evātra parāmṛṣṭaṁ

tato hṛṣṭaṁ mano mama

yad yac chrī-kṛṣṇa-sandarbhe

vistarād vinirūpitam

atra tat punar āmṛśya

vyākhyātuṁ spṛśyate mayā

atha śrī-bhāgavate yad uktam – "ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam" iti, tad eva tāvat prathamam āha – īśvara iti. atra 'kṛṣṇa' ity eva viśeṣyaṁ tan nāma eva – 'kṛṣṇāvatārotsava' ity ādau śrī-śukādi-mahājana-prasiddhyā, "kṛṣṇāya vāsudevāya devakī-nandanāya" ity ādi sāmopaniṣadi ca prathama-pratītatvena, tan nāma varṇāvirbhāva-kṛtā gargeṇa prathamam uddiṣṭatvena, tathā ca mantram adhikṛtya 'payasā kumbhaṁ pūrayati' iti nyāyena tatrāgrataḥ paṭhitatvena, mūla-rūpatvāt. tad uktaṁ prabhāsa-khaṇḍe padma-purāṇe ca śrī nārada-kuśadhvaja-saṁvāde śrī bhagavad uktau – "nāmnāṁ mukhyatamaṁ nāma kṛṣṇākhyaṁ me parantapa" iti. ataeva brahmāṇḍa-purāṇokta-kṛṣṇāṣṭottara-śatanāma-stotre – "sahasra-nāmnāṁ puṇyānāṁ trir āvṛttyā tu yat phalam. ekāvṛttya tu kṛṣṇasya nāmaikaṁ tat prayacchati." ity atra śrī-kṛṣṇasyety evoktam. yat tv agre 'govinda' nāmnā stoṣyate, tat khalu kṛṣṇatve 'pi tasya gavendratva-vaiśiṣṭya-darśanārtham eva. tad evaṁ rūḍhi-balena, prādhānyāt tasyaiva 'īśvaraḥ' ity ādīni viśeṣaṇāni. atha guṇadvārāpi tad dṛśyate; yathāha gargaḥ – "āsan varṇās trayo hy asya gṛhṇato 'nuyugaṁ tanuḥ. śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ. bahūni santi nāmāni rūpāṇi ca sutasya te. guṇakarmānurūpāṇi tāny ahaṁ veda no janāḥ." – 'asya' kṛṣṇatvena dṛśyamānasya 'pratiyugaṁ' nānā 'tanuḥ' avatārān 'gṛhṇataḥ' prakāśayataḥ śuklādayo 'varṇās trayaḥ' 'āsan' prakāśam avāpuḥ; satyādau śuklādir avatāra 'idānīṁ' sakṣād asyāvatāra-samaye 'kṛṣṇatāṁ gataḥ' etasminn evāntarbhūtaḥ. ataeva kṛṣṇe kartṛtvāt

sarvotkarṣakatvāt kṛṣṇeti mukhyaṁ nāma; tasmād asyaiva tāni rūpāṇīty āha – bahūnīti. tad evaṁ guṇa-dvārā tan nāmni prādhānya-sūcakasya kṛṣṇasya tan nāmnaḥ prādhanye labdhe "kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ. tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate." iti yoga-vṛttitve 'pi tasya tadṛśatvaṁ labhyate. na cedaṁ padyamany aparam. tad upāsanā-tantragautamīya-tantre 'ṣṭādaśākṣara-mantra-vyākhyāyāṁ tad etat tulyaṁ padyaṁ dṛśyate – "kṛṣi-śabdaś ca sattārtho ṇaś cānanda-svarūpakaḥ. sukha-rūpo bhaved ātmā bhāvānandamayas tataḥ." iti. tasmād ayam arthaḥ – 'bhavanty asmāt sarve 'rthāḥ' iti bhū-dhātv-artha ucyate bhāva-śabdavat. sa cātra karṣater evārthaḥ; gautamīye bhū-śabdasya sattā-vācakatve 'pi tad dhātv-arthaḥ sattaivocyate. ghaṭa-śabdasya pratipādyamānatvena saha sāmānādhikaraṇyāsambhavād dhetumat tāvad bhedopacāraḥ kāryaḥ. tac cākarṣābhiprāyaḥ. ghaṭatvaṁ sattāvācakam ity ukter ghaṭa-sattaiva gamyate, na tu paṭa-sattā, na sāmānya-satteti. atha 'nirvṛttiḥ' ānandaḥ; tayor aikyaṁ sāmānādhikaraṇyena vyaktam. yat 'paraṁ brahma' sarvato 'pi sarvasyāpi bṛṁhaṇaṁ vastu tat bṛhattamam. 'kṛṣṇa ity abhidhīyate' īryate iti vā pāṭhaḥ. kintu kṛṣer ākarṣa-mātrārthakena ṇa-śabdasya ca pratipādyenānandena saha sāmānādhikaraṇyāsambhavād dhetuhetumator abhedopacāraḥ kāryaḥ. tac cākarṣa-prācuryārtham 'āyur ghṛtam' itivat. para-brahma-śabdasya tat tad arthaś ca – "bṛhattvād bṛṁhaṇatvāc ca yad brahma paramaṁ viduḥ" iti viṣṇu purāṇāt;"atha kasmād ucyate brahma bṛṁhati bṛṁhayati" iti śruteś

ca. evam evoktaṁ bṛhad-gautamīye – “kṛṣi-śabdo hi sattārtho ṇaś cānanda-svarūpakaḥ. sattā-svānandayor yogāt tat paraṁ brahma cocyate.” iti. advaya-brahmavādibhir api sattānandayor aikyaṁ tathā mantavyam. śābdikair bhinnābhidheyatvena pratīteḥ sattāśabdena cātra sarveṣāṁ satāṁ pravṛtti-hetur yat paramaṁ sat tad evocyate – “sad eva saumyedam agra āsīt” iti śruteḥ. abhinnābhidheyatve ‘vṛkṣaḥ taruḥ’ itivad viśeṣeṇa viśeṣyatvāyogād ekasya vaiyarthyāc ca. gautamīya-padyaṁ caivaṁ vyakhyeyaṁ – pūrvārdhe sarvākarṣaṇa-śakti-viśiṣṭa ānandātmā kṛṣṇa ity arthaḥ; tad uttarārdhe yasmād evaṁ sarvākarṣaka-sukha-rūpo ’sau tasmād ātmā jīvaś ca tatra sukha-rūpo bhavet. tatra hetuḥ – ‘bhāvaḥ’ premā, tan mayānandatvād iti. tad evaṁ svarūpa-guṇābhyāṁ paramabṛhattamaḥ sarvākarṣaka ānandaḥ kṛṣṇa-śabda-vācya iti jñeyam. sa ca śabdaḥ śrī-devakī-nandana eva rūḍhaḥ. asyaiva sarvānandakatvaṁ vāsudevopaniṣadi dṛṣṭaṁ – “devakī-nandano nikhilam ānandayet” iti. ānando ’trāvikāro ’nanya-siddhaḥ. tataś cāsau śabdo nānyatra saṅkramaṇīyaḥ; yathāha bhaṭṭaḥ – “labdhātmikā satī ruḍhir bhaved yogāpahariṇī. kalpanīyā tu labhate nātmānaṁ yoga-vādhataḥ.” iti. para-brahmatvaṁ ca bhāgavate – “gūḍhaṁ paraṁ brahma manuṣya-liṅgam” iti, “yan mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam” iti ca; śrī-viṣṇupurāṇe – “yatrāvatīrṇaṁ kṛṣṇākhyaṁ paraṁ brahma narākṛti”; gītāsu – “brahmaṇo hi pratiṣṭhāham” iti; tāpanīṣu ca – “yo ’sau paraṁ brahma gopālaḥ” iti.

atha mūlam anusarāmaḥ – yasmād etādṛk kṛṣṇa-śabda-vācyas tasmād 'īśvaraḥ' – sarva-vaśayitā. tad idam upalakṣitaṁ bṛhadgautamīye kṛṣṇa-śabdasyaivārthāntareṇa – "athavā karṣayet sarvaṁ jagat sthāvara-jaṅgamam. kāla-rūpeṇa bhagavāṁs tenāyaṁ kṛṣṇocyate." iti; – kalayati niyamayati sarvam iti hi 'kāla'-śabdārthaḥ; tathā ca tṛtīye tam uddiśyoddhavasya pūrṇa eva nirṇayaḥ – "svayantv asāmyātiśayas tryadhīśaḥ svārājya-lakṣmyāptasamasta-kāmaḥ. baliṁ haradbhiś cira-loka-pālaiḥ kirīṭa-koṭīḍitapāda-pīṭhaḥ." iti; gītāsu – "viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat" iti; tāpanyāṁ ca – "eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ" iti.

yasmād etādṛk īśvaras tasmāt 'paramaḥ' parāḥ sarvotkṛṣṭā mā lakṣmī-rūpāḥ śaktayo yasmin; tad uktaṁ śrī bhāgavate – "reme ramābhir nija-kāma-saṁplutaḥ" iti; "nāyaṁ śrīyo 'ṅga u nitāntarateḥ prasādaḥ" ityādi; tatrāti śuśubhe tābhir bhagavān devakīsutaḥ" iti ca; atraivāgre vakṣyate – "śriyaḥ kāntāḥ kāntaḥ paramapuruṣaḥ" iti; tāpanyāṁ ca – "kṛṣṇo vai paramaṁ daivatam" iti.

yasmād etādṛk paramas tasmāt 'ādiḥ' ca; tad uktaṁ śrī-daśame – "śrutvājitaṁ jarāsandhaṁ nṛpater dhyāyato hariḥ. āhopāyaṁ tam

ṭīkā 1

evādya uddhavo yam uvāca ha." iti; ṭīkā ca – "ādyo hariḥ śrī-kṛṣṇaḥ" ity eṣā; ekādaśe tu tasya śreṣṭhatvam ādyatvaṁ ca yugapad āha – "puruṣam ṛṣabham ādyaṁ kṛṣṇa-saṁjñaṁ nato 'smi" iti. na caitad āditvaṁ tad avatārāpekṣaṁ, kintu 'anādiḥ' – na vidyate ādir yasya tādṛśam; tāpanyāṁ ca – "eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ" ity uktvāha

– “nityo nityānām” iti. yasmād etādṛśatayā ādis tasmāt ‘sarvakāraṇa-kāraṇam’ – sarveṣāṁ kāraṇaṁ mahat-sraṣṭā puruṣas tasyāpi kāraṇam; tathā ca daśame taṁ prati devakī-vākyaṁ – “yasyāṁśāṁśa-bhāgena viśvotpatti-layodayā. bhavanti kila viśvātmaṁs taṁ tvādyāhaṁ gatiṁ gatā.” iti; ṭīkā ca – “yasyāṁśaḥ puruṣas tasyāṁśo māyā tasyā aṁśā guṇās teṣāṁ bhāgena paramāṇumātra-leśena viśvotpatty ādayo bhavanti; taṁ tvā tvāṁ gatiṁ śaraṇaṁ gatāsmi” ity eṣā. tathā ca brahma-stutau – “nārāyaṇo ’ṅgaṁ nara-bhū-jalāyanāt” iti; narāj jātāni tattvāni nārāṇīti vidur budhaḥ. tasya tāny ayanaṁ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ.” ity anena lakṣito nārāyaṇas tavāṅgaṁ tvaṁ punaraṅgīty arthaḥ. gītāsu – “viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat” iti. tad evaṁ kṛṣṇa-śabdasya yaugikārtho ’pi sādhitaḥ. ye ca tac chabdena kṛṣiṇābhyāṁ paramānanda-mātraṁ vācayanti, te ’pi īśvarādi-viśeṣaṇais tatra svābhāvikīṁ śaktiṁ manyeran. tasmin tasmān na dvitīyatvena sarva-kāraṇatvena ca vastv-antara-śaktyāropāyogāt. tathā ca śrutiḥ – “ānandaḥ brahmeti”, “ko hy evānyāt kaḥ prāṇyād ya ākāśa ānando na syāt”, “ānandād dhīmāni bhūtāni jāyante”, “na tasya kāryaṁ karaṇaṁ ca vidyate na tat samaś cābhyadhikaś ca dṛśyate. parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca.” iti.

nanu sva-mate yoga-vṛttau ca sarvākarṣakaḥ paramabṛhattamānandaḥ kṛṣṇa ity abhidhānād avigraha eva sa ity avagamyate, ānandasya vigrahān avagamāt? satyaṁ, kintv ayaṁ paramāpūrvaḥ pūrva-siddhānanda-vigraha iti. ‘sac-cid-ānandavigrahaḥ’

iti – sac-cid-ānanda-lakṣaṇo yo vigrahas tad rūpa evety arthaḥ; tathā ca śrī-daśame brahmaṇa-stave – “tvayy eva nityasukha-bodha-tanau” iti; tāpanī-hayaśīrṣayor api – “sac-cid-ānandarūpāya kṛṣṇāyākliṣṭa-kāriṇe” iti; brahmāṇḍe cāṣṭottaraśata-nāmastotre – “nanda-vraja-janānandī sac-cid-ānanda-vigrahaḥ” iti. etad uktaṁ bhavati – ‘sattvaṁ’ khalv avyabhicāritvam ucyate; tad rūpatvaṁ ca tasya śrī-daśame brahmādi-vākye – “satya-vrataṁ satyaparaṁ tri-satyam” ity atra vyaktam; devakī-vākye ca – “naṣṭe loke dviparārdhāvasāne mahā-bhūteṣv ādi-bhūtaṁ gateṣu. vyakte ’vyaktaṁ kāla-vegena yāte bhavān ekaḥ śiṣyate śeṣa-saṁjñaḥ.” iti, martyo mṛtyur vyāla-bhītaḥ palāyan sarvāḫ lokān nirbhayaṁ nādhyagacchat” ityādi; “eko ’si prathamam” ityādi; brahmaṇo vākye – “tad idaṁ brahmādvayaṁ śiṣyate” iti; śrī-gītāsu – “brahmaṇo hi pratiṣṭhāham” iti, “yasmāt kṣaram atīto ’ham akṣarād api cottamaḥ. ato ’smi loke vede ca prathitaḥ puruṣottamaḥ.” iti; tāpanyām – “janma-jarābhyāṁ bhinnaḥ sthāṇur ayam acchedyo ’yaṁ yo ’sau saurye tiṣṭhati, yo ’sau goṣu tiṣṭhati, yo ’sau gāḥ pālayati, yo ’sau gopeṣu tiṣṭhati” ityādi, “govindān mṛtyur bibheti” ityādi cātra pūrvatra ‘saurya’ iti – saurī yamunā-tad-adūra-bhava-deśavṛndāvana ityarthaḥ. atha ‘cid-rūpatvaṁ’ – sva-prakāśatvena paraprakāśatvam; tac coktaṁ śrī-daśame brahmaṇā – “ekas tvam ātmā” ityādau “svayaṁ jyotiḥ” iti, tāpanyāṁ – “yo brahmaṇā vidadhāti pūrvaṁ yo brahma-vidyāṁ tasmai gāḥ pālayati sma kṛṣṇaḥ. taṁ hi devam ātma-vṛtti-prakāśaṁ mumukṣur vai śaraṇam amuṁ vrajet.”

iti, “na cakṣuṣā paśyati rūpam asya” “yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām” iti śruty-antaravat. atha ‘ānanda-rūpatvaṁ’ – sarvāṁśena nirupādhi-paramapremāspadatvam. tac ca śrī-daśame brahma-stavānte – “brahman parodbhave kṛṣṇe” ityādi praśnottarayor vyaktam. tathā cānubhūtam ānakadundubhinā – “vidito ’si bhavān sākṣād īśvaraḥ prakṛteḥ paraḥ. kevalānubhavānanda-svarūpaḥ sarva-buddhi-dṛk.” iti; – “ānandaṁ brahmaṇo rūpam” iti śruty-antaravat. tad evaṁ sac-cidānanda-vigraha-rūpatve siddhe vigraha evātmā tathātmaiva vigraha iti siddham. tato jīva-vad dehitvaṁ tasya netyapi siddhāntitam; yathoktaṁ śrī-śukena – “kṛṣṇam enam avehi tvam ātmānam akhilātmānām. jagad-dhitāya so ’py atra dehī vābhāti māyayā.” iti; tathāpi tasya dehi-val-līlā kṛpā-paravaśatayaivety arthaḥ – “māyā dambhe kṛpāyāṁ ca” iti viśva-prakāśaḥ.

tad evam asya tathā tal-lakṣaṇaṁ, śrī-kṛṣṇa-rūpatve siddhe cobhayalīlābhiniviṣṭatvena kvacid vṛṣṇīndratvaṁ kvacid govindatvaṁ ca dṛśyate. yathāha dvādaśe sūtaḥ – “śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy ṛṣabhāvani-dhrug rājanya-vaṁśa-dahanānapavarga-vīrya. govinda gopavanitā-vraja-bhṛtya-gīta-tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān.” iti. tad evaṁ svābhīṣṭa-rūpa-līlā-parikara-viśiṣṭatayā govindatvam eva svārādhyatvena yojayati – govinda iti. yathātraivāgre stoṣyate – “cintāmaṇi-prakara-sadmasu-kalpa-vṛkṣalakṣāvṛteṣu” ityādi; śrī-daśame śrī-govindābhiṣekārambhe surabhivākyaṁ

– “tvaṁ na indro jagat pate” iti; abhiṣekānte “govinda iti cābhyadhāt” ity uktvā tat prakaraṇānte śrī-śuka-prārthanā – “prīyān na indro gavām” iti – ‘gavāṁ’ sarvāśrayatvād gavendratvenaiva sarvendratva siddheḥ. na cedaṁ nyūnaṁ mantavyam. tathā hi gosūktaṁ – “gobhyo yajñāḥ pravartante, gobhyo devāḥ samutthitāḥ. gobhir vedāḥ samudgīrṇāḥ saṣaḍaṅga-pada-kramāḥ.” iti. astu tāvat parama-golokād avatīrṇānāṁ tāsāṁ gavām indratvam iti, tāpanīṣu ca brahmaṇā tadīyam eva svenārādhitaṁ prakāśitaṁ – “govindaṁ sac-cid-ānanda-vigrahaṁ sura-bhū-ruha-talāsīnaṁ satataṁ samarud-gaṇo ’haṁ toṣayāmi” iti; tathaiva śrī-daśame – “tad bhūriṭīkā bhāgyam iha janma kim apy aṭavyāṁ yad gokule” ityādi. tatra śrī nanda-nandanatvenaiva ca tal labdham. tat prārthanā – “naumīḍya te ’bhra-vapuṣe taḍid-ambarāya” ityādau “paśupāṅgajāya” iti. tad evaṁ govindādi-śabdasya paramaiśvarya-mayasya sārthakatāpi tenābhimatā. tathā coktaṁ īśvaratva-parameśvaratvānuvādapūrvaka-tātparyāvasānatayā gautamīya-tantre śrīmad-daśākṣaramantrārtha-kathane – “gopīti prakṛtiṁ vidyāj janas tattvasamūhakaḥ.

anayor āśrayo vyāptyā kāraṇatvena ceśvaraḥ.

sāndrānandaṁ paraṁ jyotir vallabhena ca kathyate. athavā gopī prakṛtir janas tad-aṁśa-maṇḍalam. anayor vallabhaḥ proktaḥ svāmī kṛṣṇākhya īśvaraḥ. kārya-kārāṇayor īśaḥ śrutibhis tena gīyate. aneka-janma-siddhānāṁ gopīnāṁ patir eva vā. nanda-nandana ity uktas trailokyānanda-vardhanaḥ. iti. – ‘prakṛtim’ iti māyākhyāṁ jagat kāraṇa-śaktim ity arthaḥ; ‘tattva-samūhakaḥ’ mahad-ādirūpaḥ;

‘anayor āśrayaḥ’ ‘sāndrānandaṁ paraṁ jyotiḥ’ īśvaro ‘vallabha’-śabdena kathyate; īśvaratve hetuḥ – ‘vyāptyā’ ‘kāraṇatvena’ ceti; ‘prakṛtiḥ’ iti svarūpa-bhūtā māyātītā vaikuṇṭhādau prakāśamānā mahā-lakṣmyākhyā śaktir ity arthaḥ; ‘aṁśa-maṇḍalaṁ’ saṅkarṣaṇādi-trayam; ‘aneka-janma-siddhānām’ ityatra ‘bahūni me vyatītāni janmāni tava cārjuna” iti bhagavadgītā-vacanād anādi-janma-paramparāyām eva tātparyam. tad evam atrāpi nanda-nandanatvenābhimatam; śrī gargeṇa ca tathoktaṁ – “prāg ayaṁ vasudevasya kvacij jātas tavātmajaḥ” iti. yuktaṁ ca tat; – ātmajatvaṁ hi tasya śrī-vasudevasyāpi manasyāvirbhūtatvam eva matam – “āviveśāṁśa-bhāgena mana ānaka-dundubheḥ” iti. vrajeśvarasyāpi tathāsīd eva – śrī-bhagavat-prādurbhāvasya pūrvāvyavahita-kālaṁ vyāpya tathā sarvatra darśanāt. kintv ātmani tasyāvirbhāve saty apy ātmajatvāya pitṛ-bhāvamaya-śuddha-mahāpremaiva prayojakam; yathā brahmaṇaḥ sakāśād varāhadevasyāvirbhave ’pi brahmaṇi varāhadeve loke ca tadavagamādarśanāt. tādṛśa-śuddha-premā tu śrī-vrajarāja eva; śrīvasudeve tv aiśvarya-jñāna-pratibandha iti sādhūktaṁ “prāg ayaṁ vasudevasya” iti. ataḥ śrīmad-daśākṣara-viniyoge ’pi tan-maya eva dṛśyate.

ṬĪKĀ 2

atha tasya tad-rūpatā-sādhakaṁ nityaṁ dhāma pratipādayati – sahasra-patram ityādinā. sahasrāṇi patrāṇi yatra tat kamalam ityādinā “bhūmiś cintāmaṇi-gaṇamayī” iti vakṣyamāṇāc

cintāmaṇi-gaṇamayaṁ padmaṁ tad rūpaṁ. tac ca 'mahat' sarvotkṛṣṭaṁ 'padaṁ' sthānam; 'mahataḥ' śrī-kṛṣṇasya mahābhāgavato vā 'padaṁ' mahā-vaikuṇṭha-rūpam ity arthaḥ. tat tu nānā-prakāraṁ śrūyate ity āśaṅkya viśeṣaṇatvena niścinoti – gokulākhyām iti. 'gokulam' ity ākhyā rūḍhir yasya tat gopā-vāsarūpam ity arthaḥ – "rūḍhir yogam apaharati" iti nyāyena tasyaiva pratīte. etad abhipretyoktaṁ śrī-daśame – "bhagavān gokuleśvaraḥ" iti. ataeva tad-anukūlatvenottara-granthe 'pi vyākheyam. tasya śrīkṛṣṇasya śrī-nanda-yaśodādibhiḥ saha vāsa-yogyaṁ mahāntaḥ puram. taiḥ saha vāsitā tv agre samuddekṣyate. tasya svarūpam āha – tad iti. 'anantasya' baladevasya 'aṁśena' jyotir vibhāgaviśeṣeṇa 'sambhavaḥ' sadāvirbhāvo yasya tat; tathā tantreṇaitad api bodhyate; – ananto 'ṁśo yasya tasya śrī-baladevasyāpi sambhavo nivāso yatra tad iti.

ṬĪKĀ 3–4

sarva-mantra-gaṇa-sevitasya śrīmad-aṣṭādaśākṣarākhya-mahāmantra-rāja-pīṭhasya mukhya-pīṭham idam ityāha – karṇikāram iti dvayena. 'mahad yantram' iti – yat pratikṛtir eva sarvatra yantratvena pūjārthaṁ likhyata ityarthaḥ. yantratvam eva darśayati – ṣaṭ-koṇāny abhyantare yasya tat; 'vajra-kīlakaṁ' karṇikāre bīja-rūpa-hīraka-kīlaka-śobhitam; mantre ca 'ca'-kāropalakṣitā catur-akṣarī kīlaka-rūpā jñeyā. ṣaṭ-koṇatve prayojanām āha – ṣaṭ aṅgāni yasyāḥ sā ṣaṭ-padī śrīmadaṣṭādaśākṣarī, tasyāḥ sthānam. 'prakṛtiḥ' mantra-sadma-rūpaṁ

svayam eva śrī-kṛṣṇaḥ kāraṇa-rūpatvāt; tac coktaṁ ṛṣy-ādismaraṇe – "kṛṣṇaḥ prakṛtiḥ" iti; puruṣaś ca; – sa eva tad adhiṣṭhatṛdevatā-rūpaḥ; tābhyām 'avasthitam' adhiṣṭhitam. sa hi caturthā pratīyate – mantrasya karaṇatvena, varṇa-samudāya-rūpatvena, adhiṣṭhatṛ-devatā-rūpatvena, ārādhya-rūpatvena prāg uktaḥ – "īśvaraḥ paramaḥ kṛṣṇaḥ" iti. varṇa-rūpatvenāgrata uddhariṣyate – "kāmaḥ kṛṣṇāya" iti. yathoktaṁ hayaśīrṣa-pañcarātre – "vācyatvaṁ vācakatvaṁ ca devatā-mantrayor iha. abhedenocyate brahman tattvavidbhir vicārite." iti; gopāla-tāpanī-śrutiṣu "vāyur yathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva. kṛṣṇas tathaiko 'pi jagad-dhitārthaṁ śabdenāsau pañca-pado vibhāti. iti.

kvacid durgāyā adhiṣṭhātṛtvaṁ tu śakti-śaktimator abheda vivakṣayāḥ; ataevoktaṁ gautamīya-kalpe – "nārado 'sya ṛṣiḥ proktaś chando virāḍ iti smṛtam. śrī-kṛṣṇo devatā vāsya durgā 'dhiṣṭhātṛ-devatā. yaḥ kṛṣṇaḥ saiva durgā syād yā durgā kṛṣṇa eva saḥ. anayor antarādarśī saṁsārān no vimucyate." ityādi. ataḥ svayam eva śrī-kṛṣṇas tatra svarūpa-śakti-rūpeṇa durgā-nāma; tasmān neyaṁ māyāṁśa-bhūtā durgeti gamyate. niruktiś cātra – "kṛcchreṇa durārādhanādi-bahu-prayāsena gamyate jñāyate" iti. tathā ca śrī-nārada-pañcarātre śruti-vidyā-saṁvade – "jānāty ekā parā kāntā saiva durgā tadātmikā. yā parā paramā śaktir mahāṭīkā viṣṇu-svarūpiṇī. yasyā vijñāna-mātreṇa parāṇāṁ paramātmanaḥ. muhūrtād eva devasya prāptir bhavati nānyathā. ekeyaṁ premasarva-

svabhāvā śrī-gokuleśvarī. anayā sulabho jñeya ādi-devo ’khileśvaraḥ. bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam. jñāyate ’tyanta-duḥkhena seyaṁ prakṛtir ātmanaḥ durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā. asya āvarikā śaktir mahā-māyā ’khileśvarī. yayā mugdhaṁ jagat sarvaṁ sarva-dehābhimāninaḥ.” iti. tathā ca sammohana-tantre – “yan nāmnā nāmni durgāhaṁ guṇair guṇavatī hy aham. yad vaibhavān mahā-lakṣmī rādhā nityā parā-dvayā.” iti durgā-vākyaṁ kiṁ ca, prema-rūpā ya ānanda-mahānanda-rasās tat paripāka-bhedātmakena. tathā ‘jyotī-rūpeṇa’ svaprakāśena ‘manunā’ mantra-rūpeṇa ‘kāma-bījena saṅgatam’ iti mūla-mantrāntargatatve ’pi kāma-bījasya pṛthag uktiḥ kutra ca na svātantryāpekṣayā.

tad evaṁ tad dhāmoktvā tadāvaraṇāny āha – tad ity arddhena.

tasya karṇikā-rūpa-dhāmnaḥ ‘kiñjalkaṁ’ – ‘kiñjalkāḥ śikharāvalivalita-prācīrapaṅktayaḥ’ ityarthaḥ; tat tu ‘tad aṁśānāṁ’ – tasminn aṁśādayo vidyante yeṣāṁ parama-prema-bhājāṁ sajātīyānāṁ dhāmety arthaḥ. ‘gokulākhyam’ ity ukter eva teṣāṁ tat sajātīyatvaṁ coktaṁ svayaṁ śrī-bādarāyaṇinā – “evaṁ kakudminaṁ hatvā stūyamānaḥ svajātibhiḥ. viveśa goṣṭhaṁ sabalo gopīnāṁ nayanotsavaḥ.” iti. ataeva tasya kamalasya ‘patrāṇi’ ‘śriyāṁ’ tatpreyasīnāṁ gopī-rūpāṇāṁ śrī-rādhādīnam upavana-rūpāni dhāmānīty arthaḥ. gopī-rūpatvaṁ cāsāṁ – mantrasya tan nāmnā liṅgitatvāt; rādhāditvaṁ ca – “devī kṛṣṇamayī proktā rādhikā paradevatā. sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā.” iti

bṛhad-gautamīyāt, "rādhā vṛndāvane vane" iti matsya-purāṇāt; "rādhayā mādhavo devo mādhavenaiva rādhikā" iti ṛk-pariśiṣṭāc ca. tatra 'patrāṇām' ucchritaprāntānāṁ sandhiṣu vartmāny agrim asandhiṣu goṣṭhāni jñeyāni. akhaṇḍa-kamalasya gokulatvāt tathaiva gokula-samāveśāc ca goṣṭhaṁ tathaiva. yat tu sthānāntare vacanam asti – "sahasrāraṁ padmaṁ dalitatiṣu devībhir abhitaḥ parītaṁ gosaṅghair api nikhila-kiñjalka-militaiḥ. kavāṭe yasyāsti svayam akhila-śakti-prakaṭita-prabhāvaḥ sadyaḥ śrī-paramapuruṣas taṁ kila bhaje." iti – tatra 'go-saṅkhaiḥ' iti tu pāṭhaḥ samañjasaḥ. go-saṅkhyāś ca gopā iti – 'gopā gopāla-go-saṅkhyagodhu-gābhīra-ballavāḥ' ity amaraḥ. kavāṭa iti kavāṭānām abhyantare karṇikā-madhyadeśa ity arthaḥ. akhila-śaktyā prakaṭitaḥ prabhāvo yena sa parama-puruṣaḥ śrī-kṛṣṇa ity arthaḥ.

ṬĪKĀ 5

atha gokulāvaraṇāny āha – caturasram iti caturbhiḥ. tasya gokulasya bahiḥ sarvataḥ 'catur asraṁ' catuṣ-koṇātmakaṁ sthalaṁ śvetadvīpākhyam. tad etad upalakṣaṇaṁ gokulākhyaṁ cety arthaḥ. yadyapi gokule 'pi śvetadvīpatvam asty eva tad evāntara-bhūmimayatvāt, tathāpi viśeṣa-nāmnā svātantryatvāt tenaiva tat pratīyata iti tathoktam. kintu catur asre 'py antar maṇḍalaṁ vṛndāvanākhyaṁ jñeyam. tathā ca svāyambhūvāgame – "dhyāyet tatra viśuddhātmā idaṁ sarvaṁ krameṇaiva" ity ādikam uktvā tan madhye "vṛndāvanaṁ kusumitaṁ nānā-vṛkṣair vihaṅgamaiḥ saṁsmaret" ity uktam. tathā ca bṛhad-vāmana-purāṇe śrī-bhagavati śrutīnāṁ

prārthanā-pūrvakāni padyāni – "ānanda-rūpam iti yad vidanti hi purā vidaḥ. tad rūpaṁ darśayāsmākaṁ yadi, deyo varo hi naḥ. śrutvaitad darśayām āsa gokulaṁ prakṛteḥ param. kevalānubhavānanda-mātram akṣara-madhvagam. yatra vṛndāvanaṁ nāma vanaṁ kāma-dughair drumaiḥ." ityādīni. tac ca catur asraṁ 'catur mūrteḥ' catur-vyūhasya śrī-vāsudevādicatuṣṭayasya 'catuṣ-kṛtaṁ' caturdhā vibhaktaṁ 'caturdhāma'. kintu deva-līlatvāt tad upari vyoma-yāna-sthā eva te jñeyāḥ. 'hetubhiḥ' tat tat puruṣārtha-sādhanaiḥ 'manu-rūpaiḥ' sva-sva-mantrātmakair indrādibhiḥ sāmādayaś catvāro vedās tair ity arthaḥ. 'śaktibhiḥ' vimalādibhir goloka-nāmāyaṁ lokaḥ śrī-bhāgavate sādhitaḥ. tad evaṁ tasya loko varṇitaḥ; tathā ca śrī-bhāgavate – "nandas tv atīndriyaṁ dṛṣṭvā loka-pāla-mahodayam. kṛṣṇe ca sannatiṁ teṣāṁ jñātibhyo vismito 'bravīt. te cautsukya-dhiyo rājanmatvā gopās tam īśvaram. api naḥ svagatiṁ sūkṣmām upādhāsyad adhīśvaraḥ. iti svānāṁ sa bhagavān vijñāyākhiladṛk svayam. saṅkalpa-siddhaye teṣāṁ kṛpayaitad acintayat. jano vai loka etasminn avidyā-kāmakarmabhiḥ. uccāvacāsu gatiṣu na veda svāṁ gatiṁ bhraman. iti sañcintya bhagavān mahā-kāruṇiko vibhuḥ. darśayām āsa lokaṁ svaṁ gopānāṁ tamasaḥ param. satyaṁ jñānam anantaṁ yad brahma jyotiḥ sanātanam. yad dhi paśyanti munayo guṇāpāye samāhitāḥ. te tu brahma-hṛdaṁ nītā magnāḥ kṛṣṇena coddhṛtāḥ. dadṛśur brahmaṇo lokaṁ yatrākrūro 'dhyagāt purā. nandādayas tu taṁ dṛṣṭvā paramānanda-nirvṛtāḥ. kṛṣṇaṁ ca tatra cchando

’bhistūyamānaṁ su-vismitāḥ.” iti – ‘atīndriyam’ adṛṣṭa-pūrva, ‘svagatiṁ’ svadhāma; ‘sūkṣmāṁ’ durjñeyāṁ; ‘upādhāsyat’ upadhāsyati asmān prāpayiṣyatīty arthaḥ saṅkalpitavanta iti śeṣaḥ. ‘jano’ ’sau vrajavāsī mama svajanaḥ – “sālokya-sārṣṭi” ityādi-pade “janāḥ” itivad ubhayatrāpy anya-janatvam aśrutam iti, vrajajanasya tu tadīya-svajanatamatvaṁ tena svayam eva vibhāvitaṁ – “tasmān mac-charaṇaṁ goṣṭhaṁ man-nāthaṁ mat-parigraham. gopāye svātma-yogena so ’yaṁ me vrata āhitaḥ.” ity anena; sa ‘etasmin’ prāpañcike loke avidyādibhir yā ‘uccāvacāḥ’ deva-tiryagādi-rūpā gatayas tāsu ‘svāṁ gatiṁ’ ‘bhraman’ tanmiśratayābhivyaktes tan nirviśeṣatayā jānan tām eva svāṁ gatiṁ na vedety arthaḥ; madīya-laukika-līlā-viśeṣeṇa jñānāṁśa tirodhānād iti bhāvaḥ; – “iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṁ mudā. kurvanto ramamāṇāś ca nāvidan bhava-vedanām.” iti daśamokter avidyākāma-karmaṇāṁ tatrāsāmarthyāt. gopānāṁ ‘svaṁ lokaṁ’ golokam arthāt tān pratyekaṁ darśayām āsa ‘tamasaḥ’ prakṛteḥ ‘paraṁ’ svarūpa-śakty-abhivyaktatvāt. ṛta eva sac-cid-ānanda-rūpa evāsau loka ityāha – satyam iti. atha śrī-vṛndāvane ca tādṛśa-darśanaṁ katham anya-deśaḥ sthitānāṁ teṣāṁ jātam ity āha – ‘brahmahradam’ akrūra-tīrthaṁ kṛṣṇena nītāḥ punaś ca tenaiva ‘magnāḥ’ majjitāḥ punaś ca tasmāt tenaiva ‘uddhṛtāḥ’ uddhṛtya punaḥ svasthānaṁ prāpitāḥ santo ‘brahmaṇaḥ’ parama-bṛhattamasya tasyaiva lokaṁ gokulākhyaṁ dadṛśuḥ – “mūrdhabhiḥ satya-lokas tu brahmalokaḥ sanātanaḥ” iti dvitīye vaikuṇṭhāntarasyāpi tat tathā ’hyāteḥ. ko

’sau brahma-hradas tatrāha – yatreti, tat tīrtha-mahimānaṁ lakṣam eva vidhātuṁ seyaṁ paripāṭīti bhāvaḥ. atra ‘svāṁ gatim’ iti tadīyatānirdeśaḥ, ‘gopānāṁ svaṁ lokam’ iti ṣaṣṭhī-sva-śabdayor nirdeśaḥ, ‘kṛṣṇaṁ’ iti sākṣān nirdeśaś ca vaikuṇṭhāntaraṁ vyavacchidya śrīgolokam eva vyavasthāpitavān iti. tathā ca harivaṁśe śakravacanaṁ—“ svargād ūrdhvaṁ brahma-loko brahmarṣi-gaṇa-sevitaḥ. tatra somagatiś caiva jyotiṣāṁ ca mahātmanām. tasyopari gavāṁ lokaḥ sādhyās taṁ pālayanti hi. sa hi sarva-gataḥ kṛṣṇo mahākāśagato mahān. upary upari tatrāpi gatis tatra tapomayī. yāṁ na vidmo vayaṁ sarve pṛcchanto ’pi pitāmaham. gatiḥ śama-damāḍhyānāṁ svargaṁ sukṛta-karmaṇām. brāhme tapasi yuktānāṁ brahma-lokaḥ parā gatiḥ. gavām eva hi yo loko durārohā hi sā gatiḥ. sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā. dhṛto dhṛtimatā vīra nighnato ’padravān gavām. iti. atrāpātapratītārthāntare ‘svargād ūrdhvaṁ brahma-lokaḥ’ ity uktaṁ syāt ‘loka-trayam atikramya’ ity ukteḥ ‘tatra somagatiś caiva’ iti na sambhavati candrasyānyeṣām api ‘jyotiṣāṁ’ dhruvalokād adhastād eva gates tathā ‘sādhyās taṁ pālayanti’ ity api nopapadyate; deva-yoni-rūpāṇāṁ teṣāṁ svarga-lokasyāpi pālanam asambhavaṁ, kim uta tad upari lokasya surabhilokasya. tathā tasya lokasya surabhilokatve ‘sa hi sarvagataḥ’ ity anupapannaṁ syāt, śrībhagavad-vigraha-lokayor acintya-śaktitvena vibhutvaṁ ghaṭeta, na punar anyasyeti. ataeva sarvātītatvāt ‘tatrāpi tava gatiḥ’ iti ‘api’ – śabdo vismaye prayuktaḥ; ‘yaṁ na vidmo vayaṁ sarve’ ity ādikaṁ coktam tasmāt prākṛta-golokād anya evāsau goloka iti siddham. tathā

ca mokṣa-dharme nārāyaṇīyopākhyāne śrī-bhagavad-vākyam – "evaṁ bahu-vidhai rūpaiś carāmīha vasundharām. brahma-lokaṁ ca kaunteya golokaṁ ca sanātanam." iti tasmād ayam arthaḥ – 'svarga'-śabdena, "bhūr-lokaḥ kalpitaḥ padbhyāṁ bhuvar-loko 'sya nābhitaḥ. svar-lokaḥ kalpito mūrdhnā iti vā loka-kalpanā." iti bhāgavate dvitīyoktānusāreṇa, svar-lokam ārabhya satya-paryantaṁ loka-pañcakam ucyate. tasmāt 'ūrdhvam' upari 'brahmalokaḥ' brahmātmako lokaḥ sac-cid-ānanda-rūpatvāt, brahmaṇo bhagavato lokaḥ iti vā – "mūrdhvabhiḥ satyalokas tu brahma-lokaḥ sanātana" iti dvitīyāt; ṭīkā ca – "brahma-loko vaikuṇṭhākhyāḥ sanātano nityaḥ, na tu sṛṣṭi-prapañcāntarvartī" ity eṣā; śrutiś ca – "eṣa brahma-loka eṣa ātma-lokaḥ" iti. sa ca "brahmarṣi-gaṇa-sevitaḥ" – brahmaṇo mūrtimanto vedāḥ, ṛṣayaḥ śrī-nāradādayaḥ, gaṇāś ca śrī-garuḍa-viṣvaksenādayaḥ; taiḥ sevitaḥ. evaṁ nityāśritānuktvā tadgamanādhikariṇa

āha – 'tatra' brahmaloke, umayā saha vartate iti 'somaḥ' śrī-śivas tasya 'gatiḥ' – "svadharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ paraṁ hi mām. avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ padaṁ yathāhaṁ vibudhāḥ kalātyaye." iti caturthe rudra-gītāt. someti supāṁ supalugity-ādinā ṣaṣṭhīluk chāndasaḥ. tad uttaratrāpi gatir ity anvayaḥ. 'jyotiḥ' brahma, tadaikātma-bhāvānāṁ muktānām ity arthaḥ, na tu tādṛśānām api sarveṣāṁ, kintu 'mahātmanāṁ mahāśayānāṁ mokṣānādaratayā bhajatāṁ śrīsanakādi-tulyānām ity arthaḥ; – "muktānām api siddhānāṁ

nārāyaṇa-parāyaṇaḥ. sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune.” iti ṣaṣṭhataḥ, “yoginām api sarveṣāṁ madgatenāntarātmanā. śraddhāvān bhajate yo mām sa me yuktatamo mataḥ.” iti gītābhyaś ca teṣv eva mahattva-paryavasānāt. ‘tasya’ brahma-lokasya ‘upari gavāṁ lokaḥ’ śrī-goloka ity arthaḥ. taṁ ca golokaṁ ‘sādhyāḥ’ prāpañcika-devānāṁ prasādanīyā mūla-rūpā nitya-tadīya-devagaṇāḥ ‘pālayanti’ dik-pāla-rūpatayā vartante – “te ha nākaṁ mahimānaḥ sacantas tatra pūrve sādhyāḥ santi devāḥ” iti śruteḥ; “tatra pūrve ye ca sādhyā viśve devāḥ sanātanāḥ. te ha nākaṁ mahimānaṁ sacantaḥ śubha-darśanāḥ.” – iti mahā-vaikuṇṭhavarṇane pādmottara-khaṇḍāc ca; yad vā; “tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ yad gokule ’pi” iti śrī-brahma-stavānusāreṇa tad-vidha-parama-bhaktānām api sādhyāḥ tādṛśa-siddhi-prāptaye prasādanīyāḥ śrī-gopa-gopī prabhṛtayas taṁ pālayanti. tad evaṁ sarvopari gatatve ’pi ‘hi’ prasiddhau, ‘sa’ śrī-golokaḥ ‘sarva-gataḥ’ śrīnārāyaṇa iva prāpañcikā prāpañcika-vastu-vyāpakaḥ. kaiścit kramamukti-vyavasthayā tathā prāpyamāno ’py asau dvitīya-skandhavarṇita-kamalāsana-dṛṣṭa-vaikuṇṭhavat śrī-vrajavāsibhir atrāpi yasmād dṛṣṭa iti bhāvaḥ. ataeva ‘mahān’ bhagavad-rūpa eva – “mahāntaṁ vibhum ātmānam” iti śruteḥ. atra hetuḥ – ‘mahākāśaṁ’ parama-vyomākhyaṁ brahma viśeṣaṇa-lābhāt, “ākāśas tal liṅgāt” iti nyāya-siddheś ca; ‘tad agataḥ’ – brahmākārodayānantaram eva vaikuṇṭha-prāpter yathājāmilasya. tad evam ‘upary upari’ sarvopary api virājamāne ‘tatra’ śrī goloke ’pi ‘tava gatiḥ’ śrī-govinda-rūpeṇa

krīḍā vartata ity arthaḥ. ataeva sā gatiḥ sādhāraṇī na bhavati, kintu 'tapomayī' – tapo 'trānavacchinnaiśvaryam; sahasra-nāma-bhāṣye 'pi

ṭīkā 5

– "paraṁ yo mahat-tapaḥ" ity atra tathā vyākhyātam; "sa tapo 'tapyata" iti parameśvara-viṣayaka-śruteḥ – aiśvaryaṁ prakāśayad iti hi tatrārthaḥ. ataeva brahmādibhir durvitarkatvam āha – yām iti. adhunā tasya gokula ity ākhyā bījam abhivyañjayati – gatir iti. 'brāhme' brahma-loka-prāpake 'tapasi' śrī kṛṣṇa-viṣayaka-manaḥpraṇidhāne 'yuktānāṁ' rata-cittānāṁ tad eka-prema-bhaktānām ity arthaḥ – "yasya jñānamayaṁ tapaḥ" iti śruteḥ. 'brahma-lokaḥ' vaikuṇṭha-lokaḥ, 'parā' prakṛty-atītā. 'gavāṁ' vrajavāsi-mātrāṇāṁ – "mocayan vraja-gavāṁ dina-tāpam" iti śrī-daśamāt – teṣāṁ svatas tad-bhāvitānāṁ ca sādhana-vaśād ity arthaḥ. atas tad-bhāvasyāpy asulabhatvād 'dūrārohā' duṣprāpyānyeṣāṁ tapa ādinā. 'dhṛtaḥ' rakṣitaḥ śrī-govardhanoddharaṇe 'pi tathā sa cakṣuṣām eva lokaḥ pradṛṣṭaḥ. "tā vāṁ vāstūny uśmasi gomadhyai yatra gāvo bhuriśṛṅgā ayāsaḥ. atrāha tad urugāyasya kṛṣṇaḥ paramaṁ padam avabhāti bhūri." iti; vyākhyātaṁ ca – 'tā' tāni 'vāṁ' yuvayoḥ kṛṣṇarāmayoḥ, 'vāstūni' līlā-sthānāni 'gomadhyai' prāptum 'uśmasi' kāmayāmahe. tāni kiṁ viśiṣṭāni? – "yatra yeṣu 'bhuri-śṛṅgāḥ' mahāśṛṅgāḥ gāvo vasanti; yathopaniṣadi – bhūri-vākye dharma-pareṇa bhūri-śabdena mahiṣṭham evocyate, na tu bahutaram iti bahuśubha-lakṣaṇa iti vā. 'ayāsaḥ' śubhāḥ – "ayaḥ śubhāvaho vidhiḥ" ity amaraḥ, 'devāsaḥ' itivat yuṣanta-padam idam. vṛkṣaḥ sarva-kāmadughasyeti.

‘atra’ bhūmau tal loko vede prasiddhaḥ śrī-golokākhyaḥ.

‘urugāyasya’ svayaṁ bhagavataḥ ‘padaṁ’ sthānaṁ ‘bhūri’ bahudhā

avabhāti iti ‘āha’ veda iti; yathā yajuḥsu mādhyandinīye stūyate –

“dhāmāny uśmasīti iti viṣṇoḥ paramaṁ padam avabhāti bhūri” iti

cātra prakaraṇāntaraṁ paṭhanti. śeṣaṁ samānam.

ṬĪKĀ 6

atha mūla-vyākhyām anusarāmaḥ. virāṭ-tad-antaryāminor abhedavivikṣayā

puruṣa-suktādāv eka-puruṣatvaṁ yathā nirūpitaṁ, tathā

goloka-tad-adhiṣṭhātror apy āha – evam iti. ‘devaḥ’ golokas tadadhiṣṭhātṛ-

śrī-govinda-rūpaḥ. ‘sadānandam’ iti tat-svarūpam ity

arthaḥ; napuṁsakatvaṁ – “vijñānam ānandaṁ brahma” iti śruteḥ.

‘ātmārāmasya’ anya-nirapekṣasya; ‘prakṛtyā’ māyayā na

samāgamaḥ”, yathoktaṁ dvitīye – “na yatra māyā kim utāpare” iti.

ṬĪKĀ 7

atha prapañcātmanas tad-aṁśyasya puruṣasya tu na tādṛśatvam ity

āha – māyayeti prākṛta-pralaye ’pi tasmiṁs tasyā layāt

–“yasyāṁśāṁśāṁśa-bhāgena” ity ādeḥ. nanu tarhi jīvavat talliptatvenānīśvaratvaṁ

syāt? tatrāha – ātmaneti. sa tu ‘ātmanā’

antarvatnyā tu ‘ramayā’ svarūpa-śaktyaiva ‘reme’ ratiṁ prāpnoti,

bahir eva māyayā sevya ity arthaḥ; – “eṣa prapanna-varado

ramayātma-śaktyā yadyat kariṣyati gṛhīta-guṇāvatāraḥ” iti tṛtīye

brahma-stavāt; “māyāṁ vyudasya cic-chaktyā kaivalye sthita

ātmani” iti prathame śrīmad-arjuna-vākyāc ca. tarhi tat preraṇaṁ

vinā kathaṁ sṛṣṭiḥ syāt? tathāha – ‘sisṛkṣayā’ sraṣṭum icchayā ‘tyaktaḥ’ sṛṣṭy-arthaṁ prahitaḥ ‘kālaḥ’ yasmāt tādṛśaṁ yathā syāt tathā reme. prathamānta-pāṭhas tu sugamaḥ. tat-prabhā-rūpeṇa tenaiva sā sidhyatīti bhāvaḥ; – ‘prabhāvaṁ pauruṣaṁ prāhuḥ kālam eke yato bhayam” iti, “kāla-vṛttyā tu māyāyāṁ guṇa-mayyām adhokṣajaḥ. puruṣeṇātma-bhūtena vīryam ādhatta vīryavān”. iti ca tṛtīyāt.

ṬĪKĀ 8

nanu ramaiva sā kā? tatrāha – niyatir atyardhena. niyamyate svayaṁ bhagavaty eva niyatā bhavatīti ‘niyatiḥ’ svarūpabhūtā tacchaktiḥ; ‘devī’ dyotamānā svaprakāśa-rūpā ity arthaḥ; tad uktaṁ dvādaśe – “anapāyinī hareḥ śaktiḥ śrīḥ sākṣād ātmano hareḥ” iti; ṭīkā ca – “anapāyinī hareḥ śaktiḥ; tatra hetuḥ – sākṣād ātmana iti; svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ” ity eṣā. atra sākṣāc chabdena – “vilajjamānayā yasya sthātum īkṣā-pathe ’muyā” ityādyuktā māyā neti dhvanitam. tatra ‘anapāyinītvaṁ’ yathā viṣṇupurāṇe – “nityaiva sā jagan-mātā viṣṇoḥ śrīr anapāyinī. yathā sarvagato viṣṇus tathaiveyaṁ dvijottama.” iti, “evaṁ yathā jagatsvāmī deva-devo janārdanaḥ. avatāraṁ karoty eṣā tathā śrīs tatsahāyinī.” iti ca.

nanu kutrāpi śiva-śaktyoḥ kāraṇatā śrūyate? tatra virāḍ-varṇanavat kalpanayā te tad-aṅga-viśeṣaṇatvenāha – tal liṅgam iti. “tasyāyutāyutāṁśāṁśe viśva-śaktir iyaṁ sthitā” iti viṣṇupurāṇānusāreṇa prapañcātmanas tasya mahā-bhagavad-aṁśasya

svāṁśa-jyotir ācchannatvād aprakaṭa-rūpasya puruṣasya 'liṅgaṁ' liṅga-sthānīyo yo 'ṁśaḥ prapañcotpādakāṁśaḥ, sa eva śambhuḥ; anyas tu tad-āvirbhāva-viśeṣatvād eva śambhur ucyata ity arthaḥ. vakṣyati ca – "kṣīraṁ yathā dadhi-vikāra-viśeṣa-yogāt" ity ādi. tathā tasya vīryādhāna-sthānīya-māyāyā apy aprakaṭana-rūpāyā yā 'yoni' sthānīyo 'ṁśaḥ, saiva 'aparā' pradhānākhyā śaktir iti pūrva-vat. tatra ca 'hare' tasya puruṣākhya-haryaṁśasya 'kāmo' bhavati – sṛṣṭyarthaṁ tad-didṛkṣā jāyata ity arthaḥ. tataś ca 'mahat' iti sajīva mahat-tattva-rūpaṁ sa-prapañca-rūpaṁ bījam āhitaṁ bhavatīty arthaḥ; – "so 'kāmayata" iti śruteḥ, "kālavṛttyā" ityādi tṛtīyāc ca.

ṬĪKĀ 9

ataḥ śiva-śāstram api tad-viśeṣā-vivekād eva svātantryeṇa pravartate, vastutas tu pūrvābhiprāyatvam evety āha – liṅgety ardhena. 'māheśvarī' māheśvaryaḥ.

ṬĪKĀ 10

śaktimān ity ardhena tad evānūdya tasmin pūrvoktasyāprakaṭarūpasya prakaṭa-rūpatayā punar abhivyaktir ity āha – tasminn ity ardhena. tasmāliṅga-rūpī prapañcotpādakas tad-aṁśo 'pi śaktimān puruṣo maheśvara ucyate. tataś ca 'tasmin' bhūta-sūkṣmaparyantatāṁ prāpte 'liṅge' svayaṁ tad-aṁśī 'mahā-viṣṇur āvirabhūt' prakaṭa-rūpeṇāvirbhavati; yato 'jagat-patiḥ' jagatāṁ sarveṣāṁ parāvareṣāṁ jīvānāṁ sa eva patir iti.

ṬĪKĀ 11

tad eva rūpaṁ vivṛṇoti – sahasra-śīrṣeti. sahasram aṁśā avatārā

yasya sa 'sahasrāṁśaḥ'; sahasraṁ sūte sṛjati yaḥ sa 'sahasrasūḥ', sahasra-śabdaḥ sarvatrāsaṅkhyatāparaḥ. dvitīye ca rūpam idam uktam – "ādyo 'vatāraḥ puruṣaḥ parasya" ity asya ṭīkāyāṁ – "parasya bhūmnaḥ puruṣaḥ prakṛti-pravartakaḥ, 'yasya sahasraśīrṣa' ity ādy ukto līlā-vigrahaḥ sa ādyo 'vatāraḥ" iti.

ṬĪKĀ 12

ayam eva kāraṇarṇavaśāyītyāha – nārāyaṇa iti sārdhena. ataḥ āpa eva 'kāraṇārṇo-nidhir āvirāsīt'. sa tu nārāyaṇaḥ 'saṅkarṣaṇātmakaḥ' iti; – pūrvaṁ golokāvaraṇatayā yaś caturvyūha madhye saṅkarṣaṇaḥ sammatas tasyaivāṁśo 'yam ity arthaḥ. atha tasya līlām āha – yoga-nidrām iti; svarūpānanda-samādhiṁ gata ity arthaḥ. tad uktaṁ – "āpo nārā iti proktā āpo vai nara-sūnavaḥ. tasya tā ayanaṁ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ." iti.

ṬĪKĀ 13

tasmād eva brahmāṇḍānām utpattim āha – tad rometi. 'tat' iti tasyety arthaḥ. tasya saṅkarṣaṇātmakasya yad bījaṁ yoni-śaktāvadhyas taṁ, tad eva bhūta-sūkṣma-paryantatāṁ prāptaṁ sat paścāt tasya 'roma-bila-jāleṣu' vivareṣu antarbhūtaṁ ca sat 'haimāni aṇḍāni jātāni' tāni cāpañcīkṛtāṁśair mahā-bhūtair āvṛtāni jātānīty arthaḥ. tad uktaṁ daśame brahmaṇā – "kvedṛgvidhāvigaṇitāḍaparāṇucaryā vātādhvaroma-vivarasya ca te mahitvam" iti; tṛtīye ca – "vikāraiḥ sahito yuktair viśeṣādibhir āvṛtaḥ. aṇḍa-koṣo bahir ayaṁ pañcāśat-koṭi-vistṛtaḥ. daśottarādhikair yatra praviṣṭaḥ paramānuvat. lakṣyante 'ntargatāś cānye koṭiśo hy aṇḍa-rāśayaḥ."

iti.

ṬĪKĀ 14

tataś ca teṣu brahmāṇḍesu pṛthak pṛthak svarūpaiḥ rūpāntaraiḥ sa eva pravivešety āha – praty-aṇḍam iti. 'ekāṁśād ekāṁśāt' ekenaikenāṁśenety arthaḥ.

ṬĪKĀ 15

punaḥ kiṁ cakāra? tatrāha – vāmāṅgād iti. viṣṇvādaya ime sarveṣām eva brahmāṇḍānāṁ pālakādayaḥ prati-brahmāṇḍāntaḥ sthitānāṁ viṣṇvādīnāṁ ceśvarāṇāṁ prayoktāraḥ. yathā prati-brahmāṇḍaṁ tathādhibrahmāṇḍa-maṇḍalam abhyupagantavyam iti bhāvaḥ; yeṣu prajāpatir ayaṁ hiraṇyagarbha-rūpa eva na tu vakṣyamāṇa caturmukha-rūpa eva; so 'yaṁ tat-tad-āvaraṇagata-tat-tad-devānāṁ sraṣṭeti. viṣṇu-śambhū api tat-tat-pālana-saṁhāra-kartārau jñeyau. 'kūrca-deśāt' bhruvor madhyāt. eṣāṁ jalāvaraṇa eva sthānāni jñeyāni.

ṬĪKĀ 16

tatra śambhoḥ kāryāntaram apy āha – ahaṅkārātmakam ity ardhena. 'etad viśvaṁ' tasmād eva 'ahaṅkārātmakaṁ' 'vyajāyata' babhūva – viśvasyāhaṅkārātmakatā tasmāj jātety arthaḥ; sarvāhaṅkārādhiṣṭhātṛtvāt tasya.

ṬĪKĀ 17

brahmāṇḍa-praviṣṭasya tu tat-tad-rūpasya līlām āha – atha tair ity ādi. 'taiḥ' tat-sadṛśaiḥ 'trividhaiḥ' prati-brahmāṇḍagata-viṣṇvādibhiḥ 'veśaiḥ' rūpaiḥ 'līlāṁ' brahmāṇḍāntargata-pālanādi-rūpām

‘udvahataḥ’ brahmāṇḍāntargata-puruṣasyeti tām udvahati tasminn ity arthaḥ. ‘yoga-nidrā’ pūrvokta-mahā-yoga-nidrāṁśa-bhūtā ‘bhagavatī’ svarūpānanda-samādhi-mayatvād antarbhūtasarvaiśvaryaiḥ, ‘saṅgatā śrīr iva’ iti – tatra yathā śrīr apy aṁśena saṅgatā tathā sāpīty arthaḥ.

ṬĪKĀ 18

tataś ca sisṛkṣāyām iti. ‘nālaṁ’ nāla-yuktaṁ tat ‘hema-nalinaṁ,’ brahmaṇo janma-śayanayoḥ sthānatvāt ‘lokaḥ’ ity arthaḥ.

ṬĪKĀ 19

tathāsaṅkhya-jīvātmakasya samaṣṭi-jīvasya prabodhaṁ vaktuṁ punaḥ kāraṇārṇo nidhiśāyinas tṛtīya-skandhoktānusāriṇīṁ sṛṣṭiprakriyāṁ vivṛty āha – attvānīti trayeṇa. tatra dvayamāha – ‘māyayā’ sva-śaktyā ‘parasparaṁ tattvāni yojayan’ iti yojanāntaram eva nirīhatayā ‘yoga-nidrām’ eva svīkṛtavān ity arthaḥ.

ṬĪKĀ 20

atha tṛtīyaṁ – yojayitveti. ‘yojayitvā’ tad-yojana-yoga-nidrayor antarasāv ity arthaḥ. ‘guhāṁ’ prati; virāḍ-vigraho ‘pratibudhyate’ pralaya-svāpāj jāgarti.

ṬĪKĀ 21

tayoḥ svābhāvikīṁ sthitim āha – sa nitya ity ardhena. ‘nityaḥ’ anādyananta-kāla-bhāvī, ‘nitya-sambandhaḥ’ bhagavatā saha nityaḥ sambandhaḥ samavāyo yasya saḥ, sūryeṇa tad-raśmi-jālasyeveti bhāvaḥ. “yat taṭasthantu cid-rūpaṁ saṁvedāt tu vinirgatam rañjitaṁ guṇa-rāgeṇa sa jīva iti kathyate.” – iti śrī-nārada-pañcarātrāt; tathā

ca śrī-gītāsu – "mamaivāṁśo jīvaloke jīva-bhūtaḥ sanātanaḥ" iti.

ataeva 'prakṛtiḥ' sākṣi-rūpeṇa svarūpa-sthita eva bimba-pratibimbapramātṛ-rūpeṇa prakṛtim iva prāptaś cety arthaḥ – "prakṛtiṁ viddhi me parāṁ jīva-bhūtām" iti śrī-gītāsv eva ca, "dvā suparṇā sayujā sakhāyā" iti śrutiś ca nitya-sambandhaṁ darśayati.

ṬĪKĀ 22

atha tasya samaṣṭi-jīvādhiṣṭhānatvaṁ guhā-praviṣṭāt puruṣatvād upapannam ityāha – evam iti. tataḥ samaṣṭi-dehābhimāninas tasya hiraṇya-garbha-brahmaṇas tasmāt bhoga-vigrahādy-utpattim āha – tatreti.

ṬĪKĀ 23

atha tasya catur-mukhasya ceṣṭām āha – sañjāta iti sārdhena.

spaṣṭam.

ṬĪKĀ 24

atha tasmin pūrvopāsanā-labdhāṁ bhagavat-kṛpām āha – uvāceti sārdhena. spaṣṭam.

ṬĪKĀ 25

etad eva "sparśeṣu yat ṣoḍaśam eka-viṁśam" iti tṛtīyaskandhānusāreṇa yojayati – tapas tvam ity ardhena. spaṣṭam.

ṬĪKĀ 26

sa tu tena mantreṇa sva-kāmanā-viśeṣānusārāt sṛṣṭi-kṛc-chhaktiviśeṣa-viśiṣṭatayā vakṣyamāṇa-stavānusārād gokulākhya-pīṭhagatatayā śrī-govindam upāsitavān ity āha – atha tepa iti caturbhiḥ.

'guṇa rūpiṇyā' sattva-rajas-tamo-guṇamayyā; 'rūpiṇyā' mūrtimatyā

‘paryupāsitaṁ’ paritas tal-lokād bahiḥ sthitayopāsitaḥ dhyānādinārcitam – “māyā parety abhimukhe ca vilajjamānā” iti, “balim udvahanty samadanty ajayānimiṣā” iti ca śrī-bhāgavatāt. ‘aṁśaiḥ’ tad-āvaraṇasthaiḥ parikaraiḥ.

ṬĪKĀ 27

tad evaṁ dikṣātaḥ parastād eva tasya dhruvasyeva dvijatvasaṁskāras tadābādhitatvāt tat-tan-mantrādhidevāj jāta ity āha – atha veṇv iti dvayena. ‘trayī murtiḥ’ gāyatrī vedamātṛtvāt, dvitīyapadye tasyā eva vyaktibhāvitvāc ca, tan-mayī; ‘gatiḥ’ paripāṭī. mukhābjāni praviveśa ity aṣṭabhiḥ karṇaiḥ praviveśety arthaḥ. ādiguruṇā śrī-kṛṣṇena sa brahmā saṁskṛta iti karma-sthāne prathamā.

ṬĪKĀ 28

tataś ca trayīm api tasmāt prāpya tam eva tuṣṭāvety āha – trayyeti spaṣṭam.

ṬĪKĀ 29

stutim āha – cintāmaṇīty ādi. tatra goloke ’smin mantra-bhedena tad-ekadeśeṣu bṛhad-dhyāna-mayādiṣv ekasya mantrasya vā samayādiṣu ca pīṭheṣu satsv api madhya-sthatvena mukhyatayā prathama gokulākhya-pīṭha-nivāsa-yogya-līlayā stauti – cintāmaṇīty ekena. ‘abhi’ sarvatobhāvena vana-nayana-cāraṇa-gosthānānayanaprakāreṇa ‘pālayantaṁ’ sa-snehaṁ rakṣantam. kadācid rahasi tu vailakṣanyam ity āha – lakṣmīti. lakṣmyo ’tra gopa-sundarya eveti vyākhyātam eva.

ṬĪKĀ 30

tad eva cintāmaṇi-prakara-sadma-mayaṁ 'kathā gānaṁ nāṭyaṁ gamanam api' iti vakṣyamāṇānusāreṇa gokulākhya-vilakṣaṇaṭīkā pīṭhagatāṁ līlām uktvā. eka-sthāna-sthitikāṁ kathāṁ gamanādirahitāṁ bṛhad-dhyānādi-dṛṣṭāṁ dvitīya-pīṭhagatāṁ līlām āha –

veṇum iti dvayena. tatra veṇum iti sarvaṁ spaṣṭam.

ṬĪKĀ 31

āloletyādi. praṇayapurvako yaḥ keliḥ parihāsas tatra yā kalā vaidagdhī, saiva vilāso yasya taṁ – "drava-keli-parihāsāḥ" ity amaraḥ.

ṬĪKĀ 32

tad eva līlā-dvayam uktvā paramācintya-śaktyā vaibhava-viśeṣeṇāha – aṅgānīti caturbhiḥ. tatra tatra vigrahasyāha – aṅgānīti. hasto 'pi draṣṭuṁ śaknoti, cakṣur api pālayituṁ pārayati, tathānyad-anyad apy aṅgam anyat kalayituṁ prabhavatīti; evam evoktaṁ – "sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham" ity ādi. 'jaganti' iti līlāparikareṣu tat tad aṅgaṁ yathā svayam eva vyavaharatīti bhāvaḥ.

tatra ca tasya vigrahasya vailakṣaṇyam eva hetur ity āha – ānandeti.

ṬĪKĀ 33

vailakṣaṇyam eva puṣyati – advaitam iti tribhiḥ. 'advaitaṁ' pṛthivyām ayam advaito rājetivad atulyam ity arthaḥ – "vismāpanaṁ svasya ca" iti tṛtīya-sthoddhava-vākyāt. 'acyutaṁ' – "kaṁso vatādyākṛta me 'tyanugrahaṁ drakṣye 'ṅghri-padmaṁ prahito 'munā hareḥ. kṛtāvatārasya duratyayaṁ tamo purve 'taran yan nakhamaṇḍala-tviṣā. yad arcitaṁ brahma-bhavādibhiḥ suraiḥ śriyā ca

devyā" ity ādi daśama-sthākrūra-vākyāt, "yā vai śriyārcitam ajādibhir āpta-kāmair yogeśvarair api yadātmani rāsa-goṣthyām. kṛṣṇasya tad bhagavataś caraṇāravindaṁ nyastaṁ staneṣu vijahuḥ parirabhya tāpam" iti śrīmad-uddhava-vākyāt – "darśayām āsa lokaṁ svaṁ gopānāṁ tamasaḥ param" ity uktvā "nandādayas tu taṁ dṛṣṭvā paramānanda-nirvṛtāḥ. kṛṣṇaṁ ca tatra chandobhiḥ stūyamānaṁ suvismitāḥ". iti śuka-vākyāc ca. 'anādim' āditrayaṁ; yathaikādaśe sāṅkhya-kathane – "kālo māyā-maye jīve" ity ādau mahā-pralaye sarvāvaśiṣṭatvena brahmopadiśya tad api tasya draṣṭā tvaṁ svayaṁ bhagavān asminn āha – "eṣa sāṅkhya-vidhiḥ proktaḥ saṁśaya-granthi-bhedanaḥ. pratilomānulomābhyāṁ parāvara-dṛśā mayā." iti. 'purāṇa puruṣaṁ' – "ekas tvam ātmā puruṣaḥ purāṇaḥ" iti brahma-vākyāt, "gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ" iti māthura-vākyāc ca. tathāpi 'nava-yauvanaṁ' – purāpi navaḥ puraṇa iti nirukteḥ, "gopyas tapaḥ kim acaran yad amuṣya rūpam" ity ādau "anusavābhinavam" iti śrī-daśamāt, "yasyānanaṁ makara kuṇḍalam" ity ādi navamāt "satyaṁ śaucam" ityādau "kauśalaṁ kāntir dhairyam" ādīni paṭhitvā "ete cānye ca bhagavan nityā yatra mahā-guṇāḥ. prārthyā mahattvam icchadbhir na viyanti sma karhicit" iti prathamāt; bṛhad-dhyānādau tathā śravaṇāt, "gopaveśam abbhrābhaṁ taruṇaṁ kalpa-drumāśritam" iti tāpanī-śrutau tad dhyāne 'taruṇa'-śabdasya 'nava yauvana' eva śobhānidhānatvena tātparyāt. 'vedeṣu durlabhaṁ' – "bhejur mukundapadavīṁ śrutibhir vimṛgyām" iti "adyāpi yat pada-rajaḥ śrutimṛgyam"

iti ca śrī-daśamāt. 'adurlabham ātma-bhaktau' "bhaktyāham ekayā grāhyaḥ" ity ekādaśāt, "pureha bhūman" ity ādi śrī-daśamāc ca.

ṬĪKĀ 34

panthās tv iti. 'prapada-sīmni' caraṇāravindayor agre – "citram bataitad ekena vapuṣā yugapat pṛthak. gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat" iti śrī-nāradokteḥ. "eko vaśī sarvagaḥ kṛṣṇa īḍya eko 'pi san bahudhā yo vibhāti" iti gopāla-tāpanyām. tatra siddhāntam āha – avicintya-tattva iti; "ātmeśvaro 'tarkya-sahasraśaktiḥ" iti tṛtīyāt, "acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet. prakṛtibhyaḥ paraṁ yac ca tad acintasya lakṣaṇam." iti skāndād bhāratāc ca, "śrutes tu śabda-mūlatvāt" iti brahma-sūtrāt, "acintyo hi maṇi-mantra-mahauṣadhīnāṁ prabhāvaḥ" iti bhāṣya-yukteś ceti bhāvaḥ.

ṬĪKĀ 35

eko 'py asau iti – "tāvat sarve vatsa-pālāḥ paśyato 'jasya tat kṣaṇāt vyadṛśyanta ghanaśyāmāḥ" ity ārabhya tair vatsapālādibhir evānanta-brahmāṇḍa-sāmagrī-yuta-tat-tad-adhipuruṣānāṁ tenāntarbhāvāt; 'jagadaṇḍa-cayāḥ' iti – "na cāntar na bahir yasya" ity ādeḥ, "aṇor aṇīyān mahato mahīyān" ityādi-śruteḥ, "yo 'sau sarveṣu bhūteṣv āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati. yo 'sau sarva-bhūtātmā gopāla eko devaḥ sarva-bhūteṣu gūḍhaḥ" ity ādi tāpanībhyaḥ.

ṬĪKĀ 36

atha tasya sādhaka-cayeṣv api bhakteṣu vadānyatvaṁ vadan nityeṣu kaimutyam āha – yad bhāveti. yathā gopaiḥ samāna-guṇaśīla-vayovilāsa-veśaiś cety āgama-vidhinetyādi-nitya-tat-saṅgināṁ tat sāmyaṁ śrūyate, tathaiva sambhāvyety arthaḥ; "vaireṇa yaṁ nṛpatayaḥ śiśupāla-śālva-pauṇḍrādayo gati-vilāsa-viloka-nādyaiḥ. dhyāyanta ākṛti-dhiyaḥ śayanāsanādau tad bhāvam āpur anurakta-dhiyāṁ punaḥ kim." ity ekādaśāt.

ṬĪKĀ 37

tat preyasīnāṁ tu kiṁ vaktavyam? yataḥ parama-śrīṇāṁ tāsāṁ sāhityenaiva tasya tal-lokavāsa ityāha – ānandeti. 'ānanda-cinmayo rasaḥ' parama-premamaya ujjvala-nāmā, tena 'pratibhāvitābhiḥ'; yadvā, pūrvaṁ tāvad yo rasas tan nāmnā rasena so 'yaṁ bhāvita upāsito jatas tataś ca tasya tena rasena yāḥ pratibhāvitās tābhiḥ sahety arthaḥ pratiśabdāl labhyate; yathā akhilānāṁ goloka-vāsinām anyeṣām api priya-vargāṇām ātmataḥ parama-śreṣṭhatayātmavad avyabhicāry api tābhir eva saha nivasatīti tāsām atiśāyitvaṁ darśitam. tatra hetuḥ – 'kalābhiḥ' hlādinī-śakti-vṛtti-rūpābhiḥ. tatrāpi vaiśiṣṭyam āha – praty-upakṛtaḥ sa ity uktes tasya prāg upakāritvam āyāti, tadvat. tatrāpi 'nija-rūpatayā' svadāratvenaiva, na tu prakaṭalīlāvat paradāratva-vyahāreṇety arthaḥ. parama-lakṣmīṇāṁ tāsāṁ tat-para-dāratvāsambhāvad asya svadāratvamaya-rasasya kautukāvaguṇṭhitatayā samutkaṇṭhayā pauruṣārthaṁ prakaṭalīlāyāṁ māyayaiva tādṛśatvaṁ vyañjitam iti bhāvaḥ. 'ya eva' ity evakāreṇa yat prāpañcika-prakaṭa-līlāyāṁ tāsu

paradāratāvyavahāreṇa nivasati so ’yaṁ ya eva tad aprakaṭalīlāspade goloke nijarūpatāvyavahāreṇa nivasatīti vyajyate. tathā ca vyākhyātaṁ gautamīya-tantre pada-prakaṭa-nitya-līlāśīlamayadaśārṇa-vyākhyāne – “aneka-janma-siddhānāṁ gopīnāṁ patir eva vā” iti. “goloka eva” ity eva-kāreṇa seyaṁ līlā tu kvāpi nānyatra vidyata iti prakāśyate.

ṬĪKĀ 38

yadyapi goloka eva nivasati, tathāpi premāñjaneti. “acintya-guṇasvarūpam” api premākhyaṁ yad-añjanaṁ yena churitavad uccaiḥ prakāśamānaṁ bhakti-rūpaṁ vilocanaṁ tenety arthaḥ.

ṬĪKĀ 39

sa eva kadācit prapañce nijāṁśena svayam avataratīty āha – rāmādīti. yaḥ kṛṣṇākhyaḥ ‘paramaḥ pumān kalā niyamena’ tatra niyatānām eva śaktīnāṁ prakāśena ‘rāmādi-mūrtiṣu tiṣṭhan’ tat-tanmūrtīḥ ‘prakāśayan nānāvatāram akarot’ ya eva ‘svayaṁ samabhavat’ avatatāra. taṁ līlā-viśeṣeṇa govindam ahaṁ bhajāmīty arthaḥ. tad uktaṁ śrī-daśame devaiḥ – “matsyāśva-kacchapa-varāhanṛsiṁha-haṁsa-rājanya-vipra-vibudheṣu kṛtāvatāraḥ. tvaṁ pāsi nas tribhuvanaṁ ca yathādhuneśa bhāraṁ bhuvo hara yadūttama vandanaṁ te.” iti.

ṬĪKĀ 40

tad evaṁ tasya sarvāvatāritvena pūrṇatvam uktvā svarūpeṇāpyāha – yasyeti. dvayor eka-rūpatve ’pi viśiṣṭatayāvirbhāvāt śrī-govindasya dharmi-rūpatvam aviśiṣṭatayāvirbhāvād brahmaṇo dharmarūpatvaṁ

tataḥ pūrvasya maṇḍala-sthānīyatvam iti bhāvaḥ. ataeva gītāsu – "brahmaṇo hi pratiṣṭhāham" iti; ataevaikādaśe sva-vibhūtigaṇanāyāṁ tad api svayaṁ gaṇitaṁ – "pṛthivī vāyur ākāśa āpo jyotir ahaṁ mahān. vikāraḥ puruṣo vyaktaṁ rajaḥ sattvaṁ tamaḥ param". iti. ṭīkā cātra – "paraṁ brahma ca" ity eṣā. śrī-matsya-devenāpy aṣṭame tathoktaṁ – "madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam. vetsyasy anugṛhītaṁ me saṁpraśnair viditaṁ hṛdi". iti. ataevāha dhruvaś caturthe – "yā nirvṛtis tanu-bhṛtāṁ tava pādapadma-dhyānād bhavaj-jana-kathā śravaṇena vā syāt. sā brahmaṇi sva-mahimany api nātha mā bhūt kiṁ tv antakāsi lulitāt patatāṁ vimānāt." ataevātmārāmāṇām api tad guṇenākarṣaḥ śrūyate –"ātmārāmāś ca munayo nirgranthā apy urukrame. kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ." iti. atra viśeṣa-jijñāsā cet śrī-bhāgavata-sandarbho dṛśyatām ity alam-ativistareṇa.

ṬĪKĀ 41

tad evaṁ tasya svarūpa-gataṁ māhātmyaṁ darśayitvā tad-gatamāhātmyaṁ darśayati dvābhyāṁ. tatra bahiraṅga-śakti-māyācintyakārya-gatam āha – māyā hīti. māyayā hi tasya sparśo nāstīty āha – sattveti. sattvasya rajas-tamo-miśritasyāśrayi yat paraṁ tad amiśraṁ śuddhaṁ sattvaṁ cic-chakti-vṛtti-rūpaṁ yasya tam; tathoktaṁ śrīviṣṇu-purāṇe – "sattvādayo na santīśe yatra ca prākṛtā guṇāḥ. sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu. iti. viśeṣataḥ śrī-bhāgavata-sandarbhe tad idam api vivṛtam asti.

ṬĪKĀ 42

atha tan-maya-mohanatvam āha – ānandeti. ‘ānanda-cinmayarasa’
ujjvalākhyaḥ prema-rasas tad-ātmatayā tad-āliṅgitatayā
prāninām manaḥsu prati-phalan sarva-mohana-svāṁśa-cchuritaparamāṇu-
pratibimbatayā kiñcid udayann api smaratām upety ādi
yojyam yad uktaṁ rāsa-pañcādhyāyāṁ – “sākṣān manmathamanmatha”
iti. “cakṣuṣaś cakṣuḥ” itivat. tad evaṁ tat kāraṇatve ’pi
smarāveśasya dṛṣṭatvaṁ jagad-āveśavat.

ṬĪKĀ 43

tad idaṁ prapañcagataṁ māhātmyam uktvā nija-dhāma-gatamāhātmyam
āha – goloketi. devī-maheśetyādi-gaṇanaṁ
vyutkrameṇa jñeyam. devy-ādīnāṁ yathottaram ūrdhvordhvaprabhavavatvāt
tal-lokānām urdhvordhva-bhāvitvam iti. golokasya
sarvordhvagāmitvaṁ sarvebhyo vyāpakatvaṁ ca vyavasthāpi tam
asti; bhuvi prakāśamānasya vṛndāvanasya tu tenābhedaḥ pūrvatra
darśitaḥ. “sa tu lokas tvayā kṛṣṇaḥ sīdamānaḥ kṛtātmanā. dhṛto
dhṛtimatā vīra nighnato ’padravaṁ gavām” ity anenābhedenaiva hi.
goloka eva nivasatīty eva kāraḥ saṅghaṭate, yato bhuvi prakāśamāne
’smin vṛndāvane tasya nitya-vihāritvaṁ śrūyate; yathādi-vārāhe –
“vṛndāvanaṁ dvādaśakaṁ vṛndayā parirakṣitam. hariṇādhiṣṭhitaṁ
tac ca brahma-rudrādi-sevitam.” tatra ca viśeṣaḥ – “kṛṣṇa krīḍā-setubandhaṁ
mahā-pātaka-nāśanam. ballavībhiḥ krīḍanārthaṁ kṛtvā
devo gadādharaḥ. gopakaiḥ sahitas tatra kṣaṇam ekaṁ dine dine.
tatraiva ramaṇārthaṁ hi nitya-kālaṁ sa gacchati.” iti. ataeva
gautamīye, śrī-nārada uvāca – “kim idaṁ dvātriṁśad-vanaṁ

vṛndāraṇyaṁ viśāmpate. śrotum icchāmi bhagavan yadi yogyo ’smi me vada.” śrī-kṛṣṇa uvāca – “idaṁ vṛndāvanaṁ nāma mama dhāmaiva kevalam. atra ye paśavaḥ pakṣi-mṛgāḥ kīṭā narādhamāḥ. nivasanti mayāviṣṭe mṛtā yānti mamālayam. atra yā gopa-kanyāś ca nivasanti mamālaye. gopinyastā mayā nityaṁ mama sevāparāyaṇāḥ. pañca-yojanam evāsti vanaṁ me deha-rūpakaṁ.
kālindīyaṁ suṣumnākhyā paramāmṛta-vāhinī. atra devāś ca bhūtāni vartante sūkṣma-rūpataḥ. sarva-deva-mayaś cāhaṁ na tyajāmi vanaṁ kvacit. āvirbhāvas tirobhāvo bhaven me ’tra yuge yuge. tejomayam idaṁ ramyam adṛśyaṁ carma-cakṣuṣā.” iti. etad rūpam evāśritya vārāhādau te nitya-kadambādayo darśitā varṇitāś ca.
tasmād asmad-dṛśyamānasya eva vṛndāvanasya asmad-dṛśyatādṛśaprakāśa-viśeṣa eva goloka iti labdham. yadā cāsmad-dṛśyamāne prakāśe sa-parikaraḥ śrī-kṛṣṇa āvirbhavati tadaiva tasyāvatāra ucyate, tad eva ca rasa-viśeṣa-poṣāya saṁyoga-virahaḥ punaḥ saṁyogādi-maya-vicitra-līlayā tayā pāra-dāryādi-vyavahāraś ca gamyate. yadā tu yathātra yathā vānyatra kalpa-tantra-yāmalasaṁhitā-pañcarātrādiṣu tathā dig-darśanena viśeṣā jñeyāḥ. tathā ca śrī-daśame – “jayati jana-nivāso devakī-janma-vādo yaduvarapariṣat svair dorbhir asyann adharmam. sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena vraja-pura-vanitānāṁ vardhayan kāmadevam.” ityādi. tathā ca pādme nirvāṇa-khaṇḍe śrī-bhagavadvyāsa-vākye – “paśya tvaṁ darśayiṣyāmi svarūpaṁ veda-gopitam.
tato paśyāmy ahaṁ bhūpa bālaṁ kālāmbuda-prabham. gopakanyāvṛtaṁ

gopaṁ hasantaṁ gopa-bālakaiḥ.” iti; anenālabdha-strīdharma-vayaskatādi-bodhakena kanyāpadena tāsām anyādṛśatvaṁ nirākriyate. tathā ca gautamīya-tantre caturthādhyāye – “atha vṛndāvanaṁ dhyāyet” ity ārabhya, tad dhyānaṁ – “svargād iva paribhraṣṭa-kanyakā-śata-maṇḍitam. gopa-vatsa-gaṇākīrṇaṁ vṛkṣaṣaṇḍaiś ca maṇḍitam. gopa-kanyā-sahasrais tu padmapatrāyatekṣaṇaiḥ. arcitam bhāva-kusumais trailokyaika-guruṁ param.” ity ādi. tad darśana-kārī ca darśitas tatraiva sadācāraprasaṅge – “ahar niśaṁ japen mantraṁ mantrī niyata-mānasaḥ sa paśyati na sandeho gopa-rūpa-dharaṁ harim.” iti; tatraivānyatra “vṛndāvane vased dhīmān yāvat kṛṣṇasya darśanam” iti; trailokyasan-mohana-tantre cāṣṭādaśākṣara-prasaṅge – “japed yas tu mantrī niyata-mānasaḥ. sa paśyati na sandeho gopa-veśa-dharaṁ harim.” iti. ataeva tāpanyāṁ brahma-vākyaṁ – “tad u hovāca brahmasavanaṁ carato me dhyātaḥ stutaḥ parārdhānte so ’budhyate gopaveśo me puruṣaḥ parastād āvirbabhūva.” iti. tasmāt kṣīrodaśāyyādyavatāratayā tasya yat kathanaṁ tat tu tad-aṁśānāṁ tatra praveśopekṣayā. tad alam ati-vistareṇa śrī-kṛṣṇa-sandarbhe darśitacaraṇe prastutam anusarāmaḥ.

ṬĪKĀ 44

pūrvaṁ devī-maheśa-hari-dhāmnām uparicaradhāmatvaṁ tasya darśitam; samprati tu tat-tad-āśrayatvāt tad eva yogyam iti darśayati – sṛṣṭīti pañcabhiḥ. yathoktaṁ śrutibhiḥ – “tvam akaraṇaḥ svarāḍ akhila-kāraka-śakti-dharas tava balim udvahanti

samadantyajayānimiṣā” iti.

ṬĪKĀ 45

atha krama-prāptaṁ maheśaṁ nirūpayati – kṣīram iti. kāryakāraṇa-bhāva-mātrāṁśe dṛṣṭānto ’yaṁ dārṣṭāntikasya kāraṇanirvikāratvāt cintāmaṇy-ādivat acintya-śaktyaivā tad-ādikāryatayāpi sthitatvāt. śrutiś ca – “eko ha vai puruṣo nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ sa munir bhūtvā samacintayat. tata ete vyajāyanta viśvo hiraṇyagarbho ’gni-varuṇa-rudrendra” iti, tathā – “sa brahmaṇā sṛjati rudreṇa nāśayati. so ’nutpattilaya eva hariḥ kāraṇa-rūpaḥ paraḥ paramānandaḥ” iti. śambhor api kāryatvaṁ guṇa-sambalanāt; yathoktaṁ śrī-daśame – “harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ. śivaḥ śakti-yutaḥ śaśvat-triliṅgo guṇasaṁvṛtaḥ.” iti; etad evoktaṁ – ‘vikāra-viśeṣa-yogāt’ iti. kutracid bhedoktir yā dṛśyate tām api samādadhāti; tato hetoḥ pṛthaktvaṁ nāstīti. yathoktam ṛg-veda-śirasi – “atha nityo nārāyaṇaḥ, brahmā ca nārāyaṇaḥ, śivaś ca nārāyaṇaḥ, śakraś ca nārāyaṇaḥ, kālaś ca nārāyaṇaḥ, diśaś ca nārāyaṇaḥ, adhaś ca nārāyaṇaḥ, urdhvaṁ ca nārāyaṇaḥ, antar-bahiś ca nārāyaṇaḥ. nārāyaṇa, evedaṁ sarvaṁ jātaṁ jagatyāṁ jagat.” ityādi. brahmaṇā tv evam uktaṁ – “sṛjāmi tan niyukto ’haṁ haro harati tad vaśaḥ. viśvaṁ puruṣa-rūpeṇa paripāti triśakti-dhṛk” iti.

ṬĪKĀ 46

atha krama-prāptaṁ hari-svarūpam ekaṁ nirūpayan guṇāvatāramaheśa-prasaṅgād-guṇāvatāraṁ viṣṇuṁ nirūpayati – dīpārcir iti.

tadṛktve hetuḥ – “vivṛta-hetu-samāna-dharmā.” iti. yadyapi govindāṁśāṁśaḥ kāraṇārṇavaśāyī tasya garbhodakaśāyī tasya cāvatāro ’yaṁ viṣṇur iti labhyate, tathāpi mahā-dīpāt kramaparamparayā sūkṣma-nirmala-dīpasyoditasya jyotī-rūpāṁśo yathā tena saha sāmyaṁ tathā govindena rūpāntaraṁ viṣṇur gamyate. śambhos tu tamo ’dhiṣṭhanāt kajjalamaya-sūkṣma-dīpa-śikhāsthānīyasya na tathā sāmyam iti; tirodhānāt tad ittham ucyate agre tu mahā-viṣṇor api kalā-viśeṣatvena darśayiṣyamāṇatvāt.

ṬĪKĀ 47

atha kāraṇārṇava-śāyinaṁ nirūpayati – ananta-jagad-aṇḍaiḥ saha roma-kūpāḥ yasya saḥ saha-śabdasya pūrva-nipātābhāva ārṣaḥ. ‘ādhāra-śaktimayīṁ’ parāṁ sva-mūrtiṁ śeṣākhyām.

ṬĪKĀ 48

tatra sarva-brahmāṇḍa-pālako yas tavāvatāratayā mahā-brahmādisahacaratvena tad abhinnatvena ca mahā-viṣṇur darśitaḥ; tatra ca tam apy evaṁ tal-lakṣaṇatayā varṇayati – ‘tat-taj-jagad-aṇḍanāthāḥ’ viṣṇv-ādayaḥ ‘jīvanti’ tat-tad-adhikāratayā jagati prakaṭaṁ tiṣṭhanti.

ṬĪKĀ 49

tad evaṁ devy-ādīnāṁ tad-āśrayakatvaṁ darśayitvā prasaṅgasaṅgatyā brahmaṇaś ca darśayann atīva bhinnatayā jīvatvam eva spaṣṭayati – bhāsvān iti. ‘bhāsvān’ sūryo yathā ‘nijeṣu’ nityasvīyatvena vikhyāteṣu ‘aśma-sakaleṣu’ sūrya-kāntākhyeṣu svīyaṁ kiñcit tejaḥ prakaṭayati; ‘api’ – śabdāt tena tad upādhikāṁśena

dāhādikāryaṁ svayam eva karoti, tathā ya eva jīva-viśeṣe kiñcit tejaḥ prakaṭayati, tena tad upādhikāṁśena svayam eva brahmā san jagadaṇḍe brahmāṇḍe vidhāna-kartā vyaṣṭi-srṣṭi-kartā bhavatīty arthaḥ;

yad vā, mahā-brahmaivāyaṁ varṇyate, tad-upalakṣito mahā-śivaś ca jñeyaḥ; tataś ca jagad-aṇḍānāṁ vidhāna-kartṛtvaṁ ca yuktam eva.

yadyapi durgākhyā māyā kāraṇārṇavaśāyina eva karma-karī,

yadyapi ca brahma-viṣṇv-ādyā garbhodakaśāyina evāvatārās tathāpi tasya sarvāśrayatayā te ’pi tad-āśrayitayā gaṇitāḥ. evam uttaratrāpi.

ṬĪKĀ 50

atha sarve sarva-vighna-nivāraṇārthaṁ prathamaṁ gaṇapatiṁ stuvantīti tasyaiva stutiyogyatety āśaṅkya pratyācaṣṭe – yat pādeti.

kaimyutena tad eva dṛḍhīkṛtaṁ śrī-kapiladevena – “yat pāda-niḥsṛtasarit-pravarodakena tīrthena mūrdhany adhikṛtena śivaḥ śivo ’bhūt.”

ṬĪKĀ 51

tac ca yuktam ity āha – agnir mahīti – sarvaṁ spaṣṭam.

ṬĪKĀ 52

nanu kecit savitāraṁ sarveśvaraṁ vadanti? tatrāha – yac cakṣur iti.

ya eva ‘cakṣuḥ’ prakāśako yasya saḥ – “yad āditya-gataṁ tejo jagad bhāsayate ’khilam. yac candramasi yac cāgnau tat tejo viddhi māmakam” iti śrī-gītābhyaḥ, “bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ” ity ādi śruteḥ, virāḍ-rūpasyaiva savitṛ-cakṣuṣṭvāc ca.”

ṬĪKĀ 53

kiṁ bahunā? dharma iti. – “ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate.” iti śrī-gītābhyaḥ.

ṬĪKĀ 54

tatra tatra sarveśvaras tu 'parjanyavad draṣṭavyaḥ' iti nyāyena karmānurūpa-phala-dātṛtvena sāmye 'pi bhakte tu pakṣa-pātaviśeṣaṁ karotīty āha – yas tv indreti. "samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ. ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham. iti, "ananyāś cintayanto māṁ ye janāḥ paryupāsate. teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham" iti ca śrīgītābhyaḥ.

ṬĪKĀ 55

sa eva ca svayantu vairibhyo 'pyanya-durlabha-phalaṁ dadāti, kim uta sva-viṣayaka-kāmādinā niṣkāma-śreṣṭhebyaḥ. tataḥ ko vānyo bhajanīya iti? bhajāmīty anta-prakaraṇam upasaṁharati – yaṁ krodheti. 'sahaja-praṇayaḥ' sakhyam; 'vātsalyaṁ' pitry-ādy-ucitabhāvaḥ; 'mohaḥ' sarva-vismaraṇa-mayo bhāvaḥ, para-brahmatayā sphūrtiḥ; 'guru-gauravaṁ' svasmin pitṛtvādi-bhāvanāmayam; sevyaṭīkā bhāvaḥ "sevyo 'yaṁ mameti" bhāvanā – dāsyam ity arthaḥ. 'tasya sadṛśīṁ' krodhāveśino prākṛtatva-mātrāṁśair nānyeṣu tu tat-tadbhāvanā-yogya-rūpa-guṇāṁśa-lābha-tāratamyena tulyam ity arthaḥ. "adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam" iti śrī-vasudevavākyasya, "jagad-vyāpāra-varjam" iti brahma-sūtrasya, "prayojyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum" iti nāradavākyasya ca dṛṣṭyā sarvathā tat-sadṛśatvāvirodhāt, "vaireṇa yaṁ nṛpatayaḥ" ity ādau "anurakta-dhiyāṁ punaḥ kim" ity anuraktadhīṣu stutvā tena viśiṣṭaṁ svatas tv iti prāpte teṣv api tat-tad-anurāgatāratamyenāpi tat tāratamyaṁ labhyata iti. anena golokasthaprapañcāvatīrṇayor

ekatvam eva darśitam; tad uktaṁ –

“nandādayas tu taṁ dṛṣṭvā” ity ādi.

ṬĪKĀ 56

tad evaṁ nijeṣṭadevaṁ bhajanīyatvena stutvā tena viśiṣṭaṁ tal lokaṁ tathā stauti – śriyaḥ kāntā iti yugmakena. ‘śriyaḥ’ śrī-vraja-sundarīrūpās tāsām eva mantre dhyāne ca sarvatra prasiddheḥ. tāsām anantānām apy eka eva ‘kāntaḥ’ iti parama-nārāyaṇādibhyo ’pi tasya, tat-tal-lokebhyo ’pi tadīya-lokasya cāsya, māhātmyaṁ darśitam. ‘kalpa-taravo drumāḥ’ iti – teṣāṁ sarveṣām eva sarvapradatvāt tathaiva prathitam tadvat ‘bhūmiḥ’ ity ādikaṁ ca bhūmir api sarva-spṛhāṁ dadāti, kim uta kaustubhādi. ‘toyam’ apy amṛtam iva svādu, kim utāmṛtam ity ādi. ‘vaṁśī’ priya-sakhīti sarvataḥ śrīkṛṣṇasya sukha-sthiti-śrāvakatvena jñeyam. kiṁ bahunā? ‘cidānanda’ lakṣaṇam vastv eva ‘jyotiś’ candra-sūryādi-rūpam; ‘samānodita-candrārkam’ iti vṛndāvana-viśeṣaṇaṁ gautamīyatantra-dvaye; tac ca nitya-pūrṇacandratvāt tathā tad eva param api tat tat prakāśayam apīty arthaḥ. tathā tad eva teṣām ‘āsvādyaṁ’ bhogyam api ca cic-chakti-mayatvād iti bhāvaḥ – “darśayām āsa lokaṁ svaṁ gopānāṁ tamasaḥ param” iti śrī-daśamāt. ‘surabhībhyaś ca sravatīti tadīya-vaṁśī-dhvanyādyāveśād iti bhāvaḥ. ‘vrajati na hi’ iti tad-āveśena te tad vāsinaḥ’ kālam api na jānantīti bhāvaḥ; kāladoṣās tatra na santīti vā – “na ca kāla-vikramaḥ” iti dvitīyāt. ataeva ‘śvetaṁ’ śuddhaṁ ‘dvīpam’ anya-saṅga-rahitaṁ, “yathā sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ hi tiṣṭhati” iti tāpanībhyaḥ. kṣitīti –

tad uktaṁ – "yaṁ na vidmo vayaṁ sarve pṛcchanto 'pi pitāmaham" iti.

ṬĪKĀ 57

tad evaṁ tasya stutim uktvā śrī-bhagavat-prasāda-lābham āha – atheti sārdhena. sarvaṁ spaṣṭam.

ṬĪKĀ 58

tatra prasāda-rūpāṁ pañca-ślokīm āha – prabuddha iti. "jñānavijñāna-sampanno bhaja māṁ bhakti-bhāvitaḥ" ity ekādaśāt.

ṬĪKĀ 59

prema-lakṣaṇa-bhakteḥ sādhana-jñāna-rūpayor bhaktyoḥ prāpty upāyam āha – pramāṇair iti. 'pramāṇaiḥ' bhagavac-chāstraiḥ 'tatsadācāraiḥ' tadīyā ye santas teṣām ācārair anuṣṭhānaiḥ 'tad abhyāsaiḥ' teṣām eva paunaḥ-puṇya-bāhulyena, 'ātmanātmānaṁ bodhayati' svayam eva svaṁ bhagavad-āśritaḥ śuddha-jīva-rūpam anubhavati; tato 'py uttamāṁ śuddhāṁ bhaktiṁ labhata iti. tathā ca śruti-stave – "sva-kṛta-pureṣv amīṣv abahirantara-saṁvaraṇaṁ tava puruṣaṁ vadanty akhila-śakti-dhṛto 'ṁśa-kṛtam." iti nṛgatiṁ vivicya kavayo nigamāvapanam bhavata upāsate 'ṅghrim abhavaṁ bhuvi viśvasitāḥ." iti.

ṬĪKĀ 60

tathā ca prema-bhaktir eva sādhyā, nānyety āha – yasya iti. tad uktam caturthe – "ato māṁ sudurārādhyaṁ satām api durāpayā. ekānta-bhaktyā ko vāñchet pāda-mūlaṁ vinā bahiḥ." iti.

ṬĪKĀ 61

punaḥ śuddhām eva sādhana-bhaktiṁ draḍhayann anye kāmair api tām eva kuryād ity āha – dharmān anyān iti. tad uktam – “akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ. tīvrena bhakti-yogena yajeta puruṣaṁ param.” iti.

ṬĪKĀ 62

tasmāt tava sisṛkṣāpi phaliṣyatīti sayuktikam āha – ahaṁ hīti. ‘pradhānaṁ’ śreṣṭhaṁ, ‘bījaṁ’ pūrṇa-bhagavad-rūpaṁ, ‘prakṛtiḥ’ avyaktaṁ, ‘pumān’ draṣṭā; kiṁ bahunā? tvam api mayā ‘āhitam’ arpitaṁ tejo vibharṣi, tasmāt tena mat-tejasā ‘jaganti’ sarvāṇi sthāvara-jaṅgamāni, he vidhe, ‘vidhehi’ kurv iti.

Sanskrit Glossary

A

abhidheya-tattva – process

abhimāna – self-conception

acara-jagat – inanimate world

acintya – inconceivable

acintya-bhedābheda-tattva – inconceivable distinction with nondistinction

acintya-śakti – inconceivable potency

acintya-tattva – inconceivable Absolute Truth

ādhāra-śakti – all-accommodating potency

adhikāra – qualification

ādhikārika-devatā – delegated authority

adhiṣṭhātṛ-deva, adhiṣṭhātṛ-devatā, adhiṣṭhātṛ-devī – presiding deity

ādhyātmika-jñāna – knowledge of the nature of the self

ādi-puruṣa – primeval personality

advaya-jñāna akhaṇḍa-tattva – non-dual undivided principle

ahaṅkāra – false ego

aiśvarya – sense of awe and reverence

akhaṇḍa-pūrṇa-cinmaya-tattva – indivisible, complete and perfect transcendental principle

aṁśa – part and parcel

aṁśāvatāras – partial incarnations

anādi – beginningless

ānanda – bliss

ānanda-cinmaya-rasa – blissful transcendental mellows

ananta-dharma – unlimited in nature

ananya-bhakti – exclusive devotion

apara-śakti – inferior potency

aprakaṭa – unmanifest

aprakaṭa-līlā – unmanifest pastimes

aprakaṭa-nitya-līlā – eternal unmanifest pastimes

aprākṛta – supramundane

aprākṛta-anaṅga – transcendental Cupid

aprākṛta-jagat – transcendental world

ārādhana – worship

ārādhyadeva – personality who is to be worshiped by a mantra

arcana – formal worship with auspicious articles

arcana-mārga – path of reverent worship of the deity

ārṣa-prayoga – use by authoritative ṛṣis

artha – economic development

āsakti – attachment

asamordhva-tattva – incomparable and unsurpassed reality

āśrama – spiritual order

āśrita-tattva – beings under His shelter

aśuddha-sattva – impure goodness

aṣṭāṅga-yoga – eightfold yoga process

aṣṭa-sāttvika-bhāvas – eight symptoms of transcendental ecstasy

ātmārāmatā – self-satisfaction

ātma-tattva – essential reality of the self

āveśa-avatāras – empowered incarnations

avidyā – ignorance

avyakta – unmanifest

B

bahiraṅgā – external

bahiraṅga-śakti – external potency

bahirmukha-jīva – living entities who have turned away from Kṛṣṇa

bhagavad-rasa – mellows of transcendental service to Bhagavān

bhagavat-tattva-jñāna – knowledge of the essential reality of the Supreme Personality

bhagavat-tattva – supreme personal Absolute Truth

bhakta-vatsala – caring and affectionate to His devotees

bhakti-mārga – path of bhakti

bhakti-tattva-jñāna – knowledge of the essential reality of bhakti

bhāṣya – commentary

bhauma-gokula – earthly Gokula, which is the manifestation of Śrī Kṛṣṇa's eternal abode, Goloka Vṛndāvana, on the surface of this Earth.

bhauma-navadvīpa – earthly Navadvīpa, which is the manifestation of Śrī Śacīnandana Gaurahari's eternal abode, Śvetadvīpa, on the surface of this Earth.

bhāva – transcendental sentiment

bhaya – fear

bheda – differentiation

brahma-dhāma – abode of the impersonal Brahman. This is the region which has no feature other than the infinite light of the brahmajyoti.

brahmāṇḍa – egg-shaped material universe

brahma-jñāna – impersonal knowledge

brahmajyoti – the effulgence of the bodily form of Śrī Kṛṣṇa. It is one aspect of the Supreme Absolute Truth, and is considered by monists to be the ultimate goal of self-realization.

brahmajyoti – transcendental effulgence

brahmalaya – dissolving the self in Brahman

brahma-teja – brahminical power

bṛhad-dhyānamayī – subject of expanded meditation

buddhi – intelligence

C

caṇḍāla – dog-eater, outcaste

cara-jagat – animate world

catuḥ-ślokī – four original verses

cid-ābhāsa – semblance of transcendence

cid-aiśvarya – transcendental opulence

cid-vilāsa – transcendental pleasure-pastimes

cinmaya – transcendental

cinmaya-dhāma – transcendental abode

cinmaya-prakṛti – spiritual dominated potency

cinmaya-tattva – Absolute Transcendence

cintāmaṇi – desire-fulfilling gem

cit – knowledge

cit-śakti – transcendental potency; knowledge potency

cit-jagat – transcendental realm

citta – consciousness

sanskrit glossary

cit-tattva – transcendental reality

D

daiva-vāṇī – transcendental Sarasvatī. Sarasvatī is manifest within this world as the goddess of learning, but is also present in an eternal spiritual form in the spiritual world. That transcendental Sarasvatī

spoke the eighteen-syllable gopāla-mantra to Brahmājī.

daśa-mūla-tattva – ten fundamental principles

dāsya-bhāva – mood of servitorship

deva – demigod

devatā – demigod

devī-dhāma – the mundane world, the abode of Durgā-devī

dhāma – transcendental abode

dharma – constitutional nature; principles of religious conduct; religiosity; righteous prescription

Divya-Sarasvatī – transcendental Sarasvatī. See daiva-vāṇī.

dravya – aggregate of material elements

dṛśyamāna bhauma – visible earthly

E

ekādaśa-indriya – eleven senses

ekapāda-vibhūti – one-fourth of Bhagavān's opulence

G

gauṇa-dharma – secondary function

Gadādhara – (1) A name of Kṛṣṇa which means "wielder of the club" or "one who plays sweetly upon His flute." (2) Gadādhara Paṇḍita, one of the principle associates of Śrī Caitanya Mahāprabhu.

gandharva – a class of demigods who are celestial musicians

goloka-tattva – essential Reality of Goloka

gopa-kanyā – cowherd damsel

gopa-ramaṇī – charming cowherd girl beloveds

goṣṭha – residence and pasture of the cows

grantha – book

guṇa – modes of material nature

guṇa-avatāras – presiding deities of the material modes

guru-gaurava – reverence

H

Hiraṇyagarbha – the Viṣṇu expansion called Hiraṇyagarbha or Mahā-Brahmā from whom Brahmā is manifest. When there is no jīva qualified for the post of Brahmā, sometimes Viṣṇu Himself becomes Brahmā, and sometimes Hiraṇyagarbha performs the functions of Brahmā.

hlādinī-śakti – transcendental pleasure potency

hlādinī-svarūpa – internal pleasure potency

hlādinī-vṛtti – bliss function

I

icchā-śakti – desire potency

indragopa – the name of a species of minute insect

iṣṭadeva – worshipable deity

īśvara – Supreme Lord

J

jaiva-dharma – eternal constitutional occupation of the living entity

Janas – one of the higher planetary systems situated above Maharloka.

Also called Janoloka.
jīva-śakti – potency comprised of the living entities
jñāna – knowledge
jñāna-mudrā – a finger position indicating wisdom, formed by joining the thumb and middle finger and exhibited with the first and third fingers pointing upright with the palm of the hand facing outward
jñāna-vṛtti – faculty of knowledge
jñāna-yoga – the process for spiritual elevation based on philosophical introspection and cultivation of knowledge. See also neti neti.
K
kaivalya – impersonal liberation; merging into the Absolute; oneness with Brahman
kājala – black eye-cosmetic
kalā – phase
kāla – time
kalā-viśeṣa – specific expansion of an expansion
kalpa-vṛkṣa – desire-tree
kāma – lust; transcendental desire; sense gratification
kāma-bīja – desire seed
kāmadhenu – wish-fulfilling cow
kāraṇa – cause
Kāraṇodakaśāyī – Mahā-Viṣṇu, who lies down on the waters of the Causal Ocean. See also Mahā-Viṣṇu.

kārya-nimitta – instrumental cause

kṛṣṇa-tattva – fundamental Reality of Kṛṣṇa

karma – activity; fruitive activities

karma-cakra – wheel of fruitive activities

karma-kāṇḍa – dharma of mundane piety

karma-phala – the fruit of action

kartā – performer of activities

kārya-kāriṇī-śakti – potency of cause and effect

kāya-vyūha – direct expansions of the personal form

kinnara – a race whose individual members possess the figure of a

human and the head of a horse

krodha – anger

kuñja – bower

L

līlā-kathā – narrations of pastimes

līlā-pīṭha – arena of pastimes

līlā-śakti – pastime potency

līlā-vigraha – pastime expansion

loka – planet

M

madhura-bhāva – amorous love

mādhurya-maṇḍala – sweet realm of Vraja

mahābhāva – highest spontaneous love

Mahā-Brahmā – another name for Hiraṇyagarbha, the Viṣṇu expansion

from whom Brahmā is manifest. See also Hiraṇyagarbha.

mahākāśa – the spiritual sky within which the Vaikuṇṭha planets are situated

mahā-mādhurya – immense sweetness

mahānanda-rasa – supremely blissful transcendental mellows

mahāpuruṣa – great personality

Mahar – one of the higher planetary systems, the residence of great sages. Also called Maharloka.

mahā-śakti – great potency

mahat-tattva – aggregate material energy

Mahā-Viṣṇu – the immense Viṣṇu form who lies down on the waters of the Causal Ocean, and in the duration of whose breathing all the universes are created and annihilated

maheśa-dhāma – the abode of Maheśa, Lord Śiva

maheśvara-tattva – Supreme Controller

manas – mind

Manmatha-manmatha – a name of Kṛṣṇa, meaning that He churns the heart of Cupid, who churns the hearts of all living beings

mantra – a verse possessing extraordinary power

mantra-japa – recitation of a mantra

mantra-rāja – king of transcendental invocations

māyā – illusory energy

māyā-śakti – illusory potency

māyika – illusory

māyika-jagat – material worlds

moha – delusion

mūla-prakṛti – original potency

mūla-puruṣa – original enjoyer

N

nāga – a race of serpent-beings who inhabit planetary systems below the earthly plane. Vāsuki is chief of the nāgas.

nāgara – hero

nāgarī – heroine

naimittika-avatāra – occasional incarnation

navayauvana-svarūpa – ever-fresh adolescent form

nāyaka – hero

neti neti – literally, "not this, not this." This phrase refers to the process in jñāna-yoga of eliminating the mundane through philosophical analysis. After eliminating all mundane, temporary objects, only the eternal spiritual principle should remain.

nimitta – instrument or immediate cause

nimitta-kāraṇa – instrumental cause. Creation involves an instrumental cause and an ingredient cause (upādāna). The instrumental cause activates the ingredient cause.

niṣkāma – freedom from desire

niṣṭhā – steadiness

nirguṇa – free from material qualities; transcendental to the material

modes

nirvāṇa – impersonal liberation. See also kaivalya.

nirviśeṣa – devoid of specific attributes

nirviśeṣa-jñāna – impersonal knowledge. See also brahma-jñāna.

nirviśeṣa-vāda – philosophy that the Absolute Truth is formless and

impersonal

nitya-parikaras – eternal associates

nitya-kiśorī – eternal adolescents

nitya-sevā – eternal service

P

pañca-mahā-bhūta – five gross elements

pañcama-puruṣārtha – fifth goal of human existence

pañca-tan-mātra – five sense-objects

parā prakṛti – superior potency

parabrahma – Supreme Brahman

para-dāra – wife of another

parakīya-bhāva – paramour mood

parakīyā-ramaṇī – another's wife

paramānanda-svarūpa – intrinsic form of supreme, transcendental

bliss

parama-puruṣa – Supreme Personality

parama-puruṣottama – Supreme Personality and Enjoyer

parama-tattva – Supreme Absolute Truth

parameśvara – Supreme Controller

para-tattva – supreme, transcendental Reality

pariṇāma – transformation

parikara – associate

pārṣada – see parikara

pati-bhāva – mood of being married

pīṭha – place of pastimes; seat

phala-śruti – benediction for readers

prabhāva – influence

pradhāna – unmanifest aggregate of the material elements

praṇaya – intimate love. Śrīla Rūpa Gosvāmī defines praṇaya in Ujjvala-nīlamaṇi as that state where the lover and beloved become one due to the intensity of their affection.

prāṇāyāma – controlling the breathing process

prakāśa – manifestation; illumination

prakaṭa – manifest

prakaṭa-līlā – manifest pastimes

prakṛti – predominated potencies; predominated principle; external energy; material nature

prakṛti-śakti – predominated potency

prasāda – mercy

prema – transcendental love

premānanda – bliss of pure, spiritual love

priya-sakhī – intimate female companion

pūjā – formal worship

pūrṇa-brahma – complete Brahman

puruṣa – male; the enjoyer; the predominator

puruṣa-avatāra – one of the three Viṣṇu expansions involved in the creation, maintenance and annihilation of this world: Kāraṇodakaśāyī Mahā-Viṣṇu, Garbhodakaśāyi Viṣṇu and Kṣīrodakaśāyi Viṣṇu.

R

rāga – spontaneous attachment; intense passion

rāgānuga-bhakti – bhakti that follows Kṛṣṇa's eternal associates in Goloka

rajas – material mode of passion

rākṣasa – a type of man-eating demon

rākṣasī – man-eating demoness

ramaṇa – lover

rasa – transcendental mellows

rasa-pīṭha – abode of divine rapture

rasika – connoisseur of ecstatic transcendental mellows

rasika-śekhara – crown jewel of connoisseurs of ecstatic transcendental mellows

ruci – taste

S

sac-cid-ānanda – eternity, knowledge and bliss

sadācāra – appropriate conduct

sādhaka-jīva – living entity engaged in spiritual practice

sādhana-bhakti – devotional service in practice

sādhya – aim and object of life

sādhya-bhakti – accomplished devotion

sahaja-praṇaya – natural intimacy

sakāma – with desire

sakhā – cowherd friend

sakhya-bhāva – the mood of friendship

śakti – potency

śaktimān – possessor of potency

śānta-bhāva – passive or neutral adoration

samadarśī – equally disposed to all

samādhi – trance

samavāya-sambandha – a relationship of aggregation, where a group of things are meaningful when taken as a whole, more so than individually.

samaṣṭi-dehābhimānī – possessor of the collective bodily identification

sambandha-jñāna – knowledge of relationship

saṁhitā – a compilation of mantras. Mantra refers specifically to a verse that possesses extraordinary power. Not all verses are mantras, and therefore not all compilations of verses can be called saṁhitā.

saṁsāra – material existence

saṁskāra – impressions; reformatory process
sāṅkhya – the process of enumeration. Śrīmad-Bhāgavatam provides an elaborate description of sāṅkhya philosophy in the teachings of Śrī Kapiladeva in the Third Canto.
sannyāsa – renounced order
sannyāsa-dharma – duties of the renounced order
Sarasvatī – the goddess of speech and learning. She exists in a form in this mundane world, and is worshiped for success in learning and education. She also exists in a transcendental form in the spiritual world.
sarva-kāraṇa-kāraṇa – cause of all causes
sarvāvatārī – source of all incarnations
sarveśvara – controller of all
sattva – existence; material mode of goodness
Satya – the topmost planetary system within the material world, and the residence of Brahmājī. Also called Satyaloka and Brahmaloka.
satya-kāma – whose every desire comes to fruition
sa-viśeṣa – endowed with specific attributes
sāyujya-mukti – liberation of merging into Bhagavān's existence
sevā-pīṭha – service location
sevya-bhāva – servitude
siṁhāsana – throne
siddhānta – philosophical conclusion
siddhi – perfection; spiritual perfection

smaraṇa – meditative remembrance

smṛti – Vedic scriptures such as the Purāṇas and histories such as the Rāmāyaṇa and the Mahābhārata. The word smṛti means "that which is remembered." Also see śruti.

sphūrti – manifestation; realization

śraddhā – transcendental faith

śruti – Vedic scriptures such as the four Vedas and the Upaniṣads. The word śruti means "that which is heard." Also see smṛti.

stava-stuti – prayers and verses

strī-śakti – the passive feminine potency

śuddha-bhakti – pure, unalloyed devotional service

śuddha-bhakti-samādhi – trance of pure devotion

śuddha-bhakti-rasa – transcendental mellows of pure bhakti

śuddha-parakīyā-rasa – pure paramour mellow

śuddha-sattva – pure existence

śuddha-svarūpa – pure, intrinsic form and nature

śuddha-tattva – pure absolute reality

śuṣka-vairāgya – dry renunciation

svāṁśa – personal expansion

svāṁśa-ābhāsa – semblance of a plenary portion

svāṁśa-bhāvābhāsa – semblance of an expansion of the Supreme Godhead

svabhāva – acquired nature

sva-dāra – own wife

svajātīya – intimate, having the same mood

svakīya-bhāva – wedded conjugal love

svarūpa – intrinsic form and nature

svarūpa-bhūta-śakti – intrinsic, personal potency

svarūpa-śakti – personal intrinsic potency

svarūpa-tattva – intrinsic fundamental reality

svayaṁ-rūpa – original personal form

T

Tapas – the planetary system of great sages such as the four Kumāras, situated just below Satyaloka. Also called Tapoloka.

tapasya – austerities

tamas – material mode of ignorance

tāmasa-ahaṅkāra – tamasic phase of false ego

taṭastha – marginal. When there is a point on the bank of a river which is exactly on the boundary between air and water, it is called the marginal position. It may sometimes be submerged beneath the water and may sometimes be exposed to the air. This same adjective is applied to the living entity, who is the marginal potency of Śrī Kṛṣṇa, and who may be submerged in the darkness of the material energy, or may remain forever under the shelter of Kṛṣṇa's personal energy. The living entity can never remain in the marginal position, but must take shelter of the spiritual energy or be subjected to the material energy.

taṭastha-prakṛti – marginal potency

taṭastha-śakti – marginal potency

taṭastha-vikrama – marginal prowess

tattva – essential realities; philosophical principles; truth

tattva-siddhānta – philosophical conclusions of the Absolute Truth

ṭīkā – commentary

tribhaṅga-lalita – enchanting threefold-bending

tripāda-vibhūti – three-fourths of Bhagavān's opulence

U

ujjvala-rasa – resplendent mellow of amorous love

upādāna – ingredient cause. The ingredient cause of creation is the material nature (prakṛti), which furnishes the raw ingredients which are activated by the reflected effulgence of Mahā-Viṣṇu in the form of Śambhu. See also nimitta-kāraṇa.

upavana – sub-forests

V

vaiśiṣṭhya – unique qualities

vanitā – young woman

vātsalya-bhāva – parental affection

veda-mārga – Vedic path

vibhinnāṁśa – separated expansion. This refers to the living entities, who are minute expansions. Although the separated expansions in the form of living entities are eternal, full of knowledge and blissful by nature, due to their minuteness they are prone to be overwhelmed by the illusory energy. Thus they are also called

taṭastha, or marginal. See also taṭastha.

vibhrama-vilāsa – deceptive pastimes; divine delusion

vibhu – Supreme Master

vibhūti – opulence

vidyā-vṛtti – knowledge function

vikāra – transformation

vilāsa – pleasure-pastimes

vilāsa-mūrti – pastime form

vilāsa-vigraha – pastime expansion

virajā – literally, "free from the influence of rajo-guṇa, the material mode of passion." The Virajā, sometimes referred to as the River Virajā, is the boundary between the material and spiritual worlds.

virāṭ-puruṣa – universal form

viśeṣaṭā – unique qualities. See vaiśiṣṭhya.

viśuddha – absolutely and perfectly pure; transcendentally pure

viśuddha-sattva – perfectly pure existence; unalloyed pure goodness; the mixture of the knowledge potency (saṁvit-śakti) and pleasure potency (hlādinī-śakti) which enters into the heart of the sādhaka when one enters the stage called rati.

viśvedevas – a class of demigods. The names of the ten Viśvedevas are given in the Vācaspati-abhidhāna as follows: Ṛtu, Dakṣa, Vasu, Satya, Kāma, Kāla, Dhuri, Rocana, Umādravā and Purūravā.

vyaṣṭi-antaryāmī – indwelling witness

Y

Yogamāyā – pastime potency

yoga-pīṭha – place of pastimes

English Glossary

The following terms have been adopted as rough translations of important Sanskrit words and phrases.

abode of divine rapture (rasa-pīṭha)

abode of the impersonal Brahman (brahma-dhāma)

absolute transcendence (cinmaya-tattva)

absolutely and perfectly pure (viśuddha)

accomplished devotion (sādhya-bhakti)

acquired nature (svabhāva)

activity (karma)

aggregate material energy (mahat-tattva)

aggregate of material elements (dravya)

aim and object of life (sādhya)

all-accommodating potency (ādhāra-śakti)

amorous love (madhura-bhāva)

anger (krodha)

animate world (cara-jagat)

another's wife (parakīyā ramaṇī)

appropriate conduct (sadācāra)

arena of pastimes (līlā-pīṭha)

associate (parikara or pārṣada)

associates (parikara-jana)

attachment (āsakti)

austerities (tapasya)

beginningless (anādi)

being satisfied in the self (ātmārāmatā)

beings under His shelter (āśrita-tattva)

benediction for readers (phala-śruti)

bhakti that follows Kṛṣṇa's eternal associates in Goloka (rāgānugabhakti)

black eye-cosmetic (kājala)

bliss (ānanda)

bliss function (hlādinī-vṛtti)

bliss of pure, spiritual love (premānanda)

blissful transcendental mellows (ānanda-cinmaya-rasa)

bower (kuñja)

brahminical power (brahma-teja) – this refers to the mystical power attained by a brāhmaṇa through penance, austerity and knowledge of the Vedas

caring and affectionate to His devotees (bhakta-vatsala)

cause of all causes (sarva-kāraṇa-kāraṇa)

charming cowherd girl beloveds (gopa-ramaṇī)

commentary (bhāṣya, ṭīkā)

complete Brahman (pūrṇa-brahma)

connoisseur of ecstatic transcendental mellows (rasika)

consciousness (citta)

conscious realm (cit-jagat)

constitutional nature (dharma)

controller of all (sarveśvara)

controlling the breathing process (prāṇāyāma)

cowherd damsels (gopa-kanyā)

cowherd friends (sakhās)

crown jewel of connoisseurs of ecstatic transcendental mellows

(rasika-śekhara)

dearly beloved intimate companion (priya sakhī)

deceptive pastimes (vibhrama-vilāsa)

delegated authority (ādhikārika-devatā)

deluding material potency (māyā-śakti)

delusion (moha)

demigods (devas, devatās)

desire potency (icchā-śakti)

desire seed (kāma-bīja)

desire-fulfilling gem (cintāmaṇi)

desires (kāma)

desire-tree (kalpa-vṛkṣa)

devoid of attributes (nirviśeṣa)

devoid of specific attributes (nirviśeṣa)

devotional scripture (grantha)

devotional service in practice (sādhana-bhakti)

dharma of mundane piety (karma-kāṇḍa)

differentiation (bheda)

direct expansions of the personal form (kāya-vyūha)

dissolving the self in Brahman (brahmalaya)

divine delusion (vibhrama-vilāsa)

dog-eater (caṇḍāla)

dry renunciation (śuṣka-vairāgya)

duties of the renounced order (sannyāsa-dharma)

earthly Gokula (bhauma-gokula)

earthly Navadvīpa (bhauma-navadvīpa)

economic development (artha)

egg-shaped universe (brahmāṇḍa)

eight symptoms of transcendental ecstasy (aṣṭa-sāttvika-bhāvas)

eightfold yoga process (aṣṭānga-yoga)

eleven senses (ekādaśa-indriya)

emperor of transcendental invocations (mantra-rāja)

empowered incarnations (āveśa-avatāras)

enchanting threefold-bending (tribhaṅga-lalita)

endowed with attributes (saviśeṣa)

equally disposed to all (samadarśī)

essential realities (tattvas)

essential reality of Bhagavān (bhagavat-tattva)

essential reality of Goloka (goloka-tattva)

essential reality of the self (ātma-tattva)

eternal adolescent (nitya-kiśorī)

eternal associates (nitya-parikaras)

eternal constitutional occupation of the living entity (jaiva-dharma)

eternal reality of spiritual existence (cit-tattva)

eternal service (nitya-sevā)

eternal unmanifest pastimes (aprakaṭa-nitya-līlā)

eternity, knowledge and bliss (sac-cid-ānanda)

ever-fresh adolescent form (nava-yauvana-svarūpa)

exclusive devotion (ananya-bhakti)

existence (sattva)

external (bahiraṅgā)

english glossary

external potency (bahiraṅga-śakti)

faculty of knowledge (jñāna-vṛtti)

false ego (ahaṅkāra)

fear (bhaya)

fifth goal of human existence (pañcama-puruṣārtha)

five gross elements (pañca-mahā-bhūta)

five sense-objects (pañca-tan-mātra)

formal worship (pūjā)

formal worship with auspicious articles (arcana)

four original verses (catuḥ-ślokī)

free from material qualities (nirguṇa)

freedom from desire (niṣkāma)

fruit of action (karma-phala)

fruitive activities (karma)

fundamental reality of Kṛṣṇa (kṛṣṇa-tattva)

great personality (mahāpuruṣa)

great potency (mahā-śakti)

hero (nāyaka)

heroine (nāyikā)

highest spontaneous love (mahābhāva)

ignorance (avidyā)

illusory (māyika)

illusory energy (māyā)

illusory nature (māyā)

illusory potency (māyā, māyā-śakti)

immense sweetness (mahā-mādhurya)

impersonal knowledge (brahma-jñāna, nirviśeṣa-jñāna)

impersonal liberation (kaivalya, nirvāṇa)

impressions (saṁskāra)

impure goodness (aśuddha-sattva)

inanimate world (acara-jagat)

incomparable and unsurpassed reality (asamordhva-tattva)

inconceivable (acintya)

inconceivable Absolute Truth (acintya-tattva)

inconceivable distinction with non-distinction (acintya-bhedābhedatattva)

inconceivable potency (acintya-śakti)

indivisible, complete and perfect transcendental principle (akhaṇḍapūrṇa-cinmaya-tattva)

indwelling witness (vyaṣṭi-antaryāmī)

inferior potency (apara-śakti)

influence (prabhāva)

ingredient cause (upādāna)

instrumental cause (nimitta, nimitta-kāraṇa, kārya-nimitta)

intelligence (buddhi)

intense passion (rāga)

internal pleasure potency (hlādinī-svarūpa)

intimate female companion (priya-sakhī)

intimate love (praṇaya)

intimate, having the same mood (sva-jātīya)

intrinsic form and nature (svarūpa)

intrinsic form of supreme bliss (paramānanda-svarūpa)

intrinsic fundamental reality (svarūpa-tattva)

intrinsic nature (svarūpa)

intrinsic nature of eternity, knowledge and bliss (sac-cid-ānandatattva)

intrinsic, personal potency (svarūpa-śakti, svarūpa-bhūta-śakti)

jīva engaged in spiritual practice (sādhaka-jīva)

jīvas who have turned away from Kṛṣṇa (bahirmukha-jīvas)

king of transcendental invocations (mantra-rāja)

knowledge (cit, jñāna, vidyā)

knowledge function (vidyā-vṛtti)

knowledge of relationship (sambandha-jñāna)

knowledge of the essential reality of bhakti (bhakti-tattva-jñāna)

knowledge of the essential reality of the Supreme Personality (bhagavat-tattva-jñāna)

knowledge of the nature of the self (ādhyātmika-jñāna)

liberation of merging into Bhagavān's existence (sāyujya-mukti)

lover (ramaṇa)

male (puruṣa)

man-eating demoness (rākṣasī)

manifest (prakaṭa)

manifest pastimes (prakaṭa-līlā)

manifestations (prakāśa)

marginal potency (taṭastha-prakṛti, taṭastha-śakti)

marginal prowess (taṭastha-vikrama)

material existence (saṁsāra)

material mode of goodness (sattva)

material mode of ignorance (tamas)

material mode of passion (rajas)

material universe (brahmāṇḍa)

material world (māyika-jagat)

meditative remembrance (smaraṇa)

mellows of transcendental service to Bhagavān (bhagavad-rasa)

mercy (prasāda)

merging into the Absolute (kaivalya)

mind (mana)

modes of material nature (guṇa)

monarch of transcendental invocations (mantra-rāja)

mood of being married (pati-bhāva)

mood of friendship (sakhya-bhāva)

mood of servitorship (dāsya-bhāva)

narrations of pastimes (līlā-kathā)

natural intimacy (sahaja-praṇaya)

non-dual undivided principle (advaya-jñāna-akhaṇḍa-tattva)

occasional incarnations (naimittika-avatāras)

one without a second (advitīya)

one-fourth of Bhagavān’s opulence (ekapāda-vibhūti)

oneness with Brahman (kaivalya)

opulence (vibhūti)

original enjoyer (mūla-puruṣa)

original form (svayaṁ-rūpa)

original personal form (svayaṁ-rūpa)

original potency (mūla-prakṛti)

own wife (sva-dāra)

paramour mood (parakīya-bhāva)

parental affection (vātsalya-bhāva)

part and parcel (aṁśa)

partial incarnations (aṁśa-avatāras)

passive or neutral adoration (śānta-bhāva)

pastime expansion (vilāsa-vigraha, līlā-vigraha)

pastime form (vilāsa-mūrti)

pastime potency (līlā-śakti, yoga-māyā)

path of bhakti (bhakti-mārga)

path of reverent worship of the deity (arcana-mārga)

perfection (siddhi)

perfectly pure existence (viśuddha-sattva)

performer of activities (kartā)

pericarp (karṇikāra) – this is the central seed-pod of a lotus flower, which is in the shape of an inverted cone

personal expansion (svāṁśa)

personal intrinsic potency (svarūpa-śakti)

personality who is to be worshiped by the mantra (ārādhyadeva)

phases (kalās)

philosophical conclusions (siddhāntas)

philosophical conclusions about essential reality (tattva-siddhānta)

philosophical conclusions regarding the Absolute Truth (tattvasiddhānta)

philosophical principles (tattva)

philosophy that the Absolute Truth is formless and impersonal (nirviśeṣa-vāda)

place of pastimes (līlā-pīṭha, pīṭha, yoga-pīṭha)

planet (loka)

pleasure potency (hlādinī-śakti)

pleasure-pastimes (vilāsa)

plenary portion (aṁśa)

possessor of all potencies (śaktimān)

possessor of potency (śaktimān)

possessor of the collective bodily identification (samaṣṭidehābhimānī)

potency (śakti)

potency of cause and effect (kārya-kāriṇī śakti)

potency that produces the jīvas (jīva-śakti)

prayers and verses (stava-stuti)

predominated potency (prakṛti, prakṛti-śakti)

predominated principle (prakṛti)

presiding deities (adhiṣṭhātṛ-devas and devīs)

presiding deities of the material modes (guṇa-avatāras)

primeval personality (ādi-puruṣa)

principles of religious conduct (dharma)

process (abhidheya-tattva)

pure absolute reality (śuddha-tattva)

pure devotion (śuddha-bhakti)

pure devotional service (śuddha-bhakti)

pure existence (śuddha-sattva)

pure, intrinsic form and nature (śuddha-svarūpa)

pure paramour mellow (śuddha-parakīya-rasa)

pure, unalloyed devotional service (śuddha-bhakti)

purely transcendental svarūpa (śuddha-svarūpa)

qualification (adhikāra)

reformatory process (saṁskāra)

religiosity (dharma)

renounced order (sannyāsa)

residence and pasture of the cows (goṣṭha)

resplendent mellow of amorous love (ujjvala-rasa)

reverence (guru-gaurava)

righteous prescription (dharma)

sacred literatures (granthas)

seat (pīṭha)

secondary function (gauṇa-dharma)

sees with equal vision (samadarśī)

self-conception (abhimāna)

self-satisfaction (ātmarāmatā)

semblance of a plenary portion (svāṁśa-abhasa)

semblance of an expansion of the Supreme Godhead (svāṁśabhāvābhāsa)

semblance of transcendence (cid-ābhāsa)

sense gratification (kāma)

sense of awe and reverence (aiśvarya)

separated expansion (vibhinnāṁśa)

servitude (sevya-bhāva)

source of all incarnations (sarvāvatārī)

special manifestation (prakāśa)

special transforming agent (vikāra-viśeṣa)

specific expansion of an expansion (kalā-viśeṣa)

spiritual dominated potency (cinmaya–prakṛti)

spiritual order (āśrama)

spiritual perfection (siddhi)

spontaneous attachment (rāga)

steadiness (niṣṭhā)

sub-forests (upavana)

subject of expanded meditation (bṛhad-dhyānamayī)

superior potency (para-prakṛti)

supramundane (aprākṛta)

Supreme Absolute Truth (parama-tattva)

Supreme Brahman (parabrahma)

supreme controller (maheśvara-tattva, parameśvara)

Supreme Lord (īśvara)

Supreme Master (vibhu)

supreme personal Absolute Truth (bhagavat-tattva)

Supreme Personality (parama-puruṣa)

Supreme Personality and Absolute Truth (bhagavat-tattva)

Supreme Personality and enjoyer (parama-puruṣottama)

supreme reality (para-tattva)

supreme, transcendental reality (para-tattva)

supremely blissful transcendental mellows (mahānanda-rasa)

sweet realm of Vraja (mādhurya-maṇḍala)

tamasic phase of false ego (tāmasa-ahaṅkāra)

taste (ruci)

ten fundamental principles (daśa-mūla-tattva)

three-fourths of Bhagavān's opulence (tripāda-vibhuti)

throne (siṁhāsana)

time (kāla)

trance (samādhi)

trance of pure devotion (śuddha-bhakti-samādhi)

transcendental (cinmaya)

transcendental abode (cinmaya-dhāma, dhāma)

transcendental Cupid (aprākṛta-anaṅga)

transcendental desire (kāma)

transcendental effulgence (brahmajyoti)

transcendental faith (śraddhā)

transcendental knowledge potency (cit-śakti)

transcendental love (prema)

transcendental manifestation (sphūrti)

transcendental mellows (rasa)

transcendental mellows of pure bhakti (śuddha-bhakti-rasa)

transcendental mood (bhāva)

transcendental opulence (cid-aiśvarya)

transcendental pastimes (cid-vilāsa)

transcendental pleasure potency (hlādinī-śakti)

transcendental pleasure-pastimes (cid-vilāsa)

transcendental potency (cit-śakti)

transcendental reality (cit-tattva)

transcendental realm (cit-jagat)

transcendental sentiment (bhāva)

transcendental to the material modes (nirguṇa)

transcendental world (aprākṛta-jagat, cij-jagat)

transcendental, spiritual abode (cinmaya-dhāma)

transcendentally pure (viśuddha)

transformation (pariṇāma, vikāra)

unalloyed pure goodness (viśuddha-sattva)

unconscious realm (māyika-jagat)

unique qualities (vaiśiṣṭhya, viśeṣaṭā)

universal form (virāṭ-puruṣa)

universe (brahmāṇḍa)

unlimited in nature (ananta-dharma)

unmanifest (aprakaṭa, avyakta)

unmanifest aggregate of the material elements (pradhāna)

unmanifest pastimes (aprakaṭa-līlā)

unmanifested external energy (prakṛti)

use by authoritative ṛṣis (ārṣa-prayoga)

Vedic path (veda-mārga)

visible earthly (dṛśyamāna bhauma)

wedded conjugal love (svakīya-bhāva)

wheel of fruitive activities (karma-cakra)

whose every desire comes to fruition (satya-kāma)

wife of another (para-dāra)

wish-fulfilling cow (kāmadhenu)

with desire (sakāma)

worship (ārādhana)

worshipable deity (iṣṭadeva)

young woman (vanitā)

Verse Index

Index